

SOCIAL JUSTICE REVIEW

Pioneer American Journal of Catholic Social Action

Vol. XLII.

February, 1950

No. 10

ARE CORPORATION PROFITS TOO HIGH JUDGED BY CHRISTIAN STANDARDS?

IN writing a paper on this topic I am mindful of my limitations both as an ethicist and as an economist. Difficulties of coping with this problem arise from the controversial nature of certain ethical implications on the one hand, and from the absence of adequate economic data on the other. Accordingly, this presentation does not pretend to be conclusive or final but rather stimulative and provocative.

One of the discernible tendencies of the present is to belabor the currently huge corporation profits simply because they are large. The clear implication seems to be that there is something unjust about size of profits as such. Statements such as "The magnitude of this profit-take is all the more astounding if it is compared with the wartime peak of 24 billion dollars in profits before taxes and 14 billion in profits after taxes in 1943".¹⁾ Such implications it would seem, avoid the complexities of ethical and economic considerations. Such an absolute evaluation of corporate profits seems unwarranted in view of the rightful relationships of such profits to the national income, to rising inventory evaluation, to the increase of the price level generally, to the need for adjustments in capitalization, to the requirements for expansion and the deserved replenishment of dwindled corporate reserves.

The further implication of much current profit evaluation indicates that these huge corporate profits are accruing to the lush advantage of corporate stockholders. The fact remains that divi-

dend payments have not increased proportionately to profits. While between 1926-29 some 65% of profits after taxes were distributed, presently some 40% are being distributed. The current rate of return of many important common stocks ranges from 4-6%.²⁾ On the other hand, business expenditures for new plant and equipment have exceeded during the past three years any previous year, while in 1948 it was almost twice that of the previous peak prosperity year 1929.³⁾ Further, in the past two years (1947-1948) corporate undistributed profits placed in expansion channels and reserve were almost four times such profits in the prosperous 1929 peak year.⁴⁾ Even the A. F. of L. economists recognize the fact that such profits are kept "for expanding plants and equipping them with the best possible machines," also that "this miracle of production was paralleled by a steady rise in real income" and "workers and all other groups have benefitted from the scientific advancement and growth of modern industry made possible by the profits and other capital which business has invested in research and new plant and machinery".⁵⁾ Internal financing is at this late date both economically feasible and ethically justifiable, unless it can be shown that such is leading to over-expansion of productive facilities. "If the capitalists are willing to place and keep their money in a concern the common good is adequately safeguarded".⁶⁾

¹⁾ Consumer Reports. Consumers Union of U. S., N. Y., Sept. 1948.

²⁾ Name of stock	Mkt. Price	An. Div. Rate
Scoville Mfg. Co.	\$29.30	\$2.00
Westinghouse Airbrake Co.	36.00	3.00
Penna. R. R. Co.,	17.00	1.00
Potomac Elec. Power Co.,	13.00	.90
Gen. Elec. Co.,	37.50	2.00
A. T. & T.,	150.00	9.00

Gen. Motors Corp.,	62.00	3.50
Chrysler Corp.	54.00	4.00
Standard Oil of N. J.	74.00	6.00
Consol. Edison of N. Y.	23.00	1.60
Westinghouse Elec. Co.	24.00	1.25

³⁾ Midyear Report of President (Economic), p. 90, 1948.

⁴⁾ Ibid., p. 100.

⁵⁾ Labor Monthly Survey, A. F. of L., V. 9, N. 9, Sept. 1948, pp. 4-5.

⁶⁾ Ryan, J. A., Sunday Visitor, Feb. 26, 1929.

Before assaying an evaluation of the current profit-pattern further, it seems useful to clarify the use of the term profits. Boulding's definition seems pertinent, indicating that profits are "the sum of all outputs, actual or virtual, less the sum of all the inputs".⁷⁾ The inputs have been philosophically determined by Merkelbach as comprising a threefold causality: "The cause is threefold: the principal efficient cause is both manual labor and especially intellectual and directive labor; the instrumental efficient cause is the capital which provides the instruments and plants necessary for industry and the arts; the material cause from which things are made is the raw materials that are to be transformed and the earth which is labored with its inborn force".⁸⁾ In our present economy profits are the reward for participation in each of these three productive causes or factors—reward for directive labor, for capital risk and a possible "windfall" profit accruing from inventory appreciation. For purposes of the moment we need not here concern ourselves with Schumpeter's refined distinction between the respective economic roles of the entrepreneur and the stockholder and their respective rewards.⁹⁾ Rather might we assume his definition of pure profits as the reward to the entrepreneur who carries out a new combination of the means of production,¹⁰⁾ this newness consisting of an introduction of new inventions, a newer and cheaper source of supply, the replacing of one productive or consumptive good by another cheaper to produce, the production of completely new goods or the finding of a new market.¹¹⁾ In the light of this analysis again current corporate profits would seem to receive a further vindication, especially since entrepreneurial rewards (unlike payments to other factors of production) are not to be determined by the *aestimatio communis* but rather accrue as a surplus.

However, before pure profits as a surplus meet the ethical requirements of justice they must, in our present economy, accrue from the assumptions of pure competition, while the three other factors of production must first have been repaid in

full accord with the *aestimatio communis*. To the extent to which pure competitive markets have given way to monopoloid pricing, to the extent to which the assumptions of pure competition are untenable and to the extent to which the supposedly freely competitive market departs from the true community estimate—to that extent the current profit-take is unethical and unjustifiable.

In general, the position is, I believe, ethically tenable that profits may be unjust for two reasons; either 1) because they have been made unjustly; or 2) because, though justly acquired, their accretion is destructive of the common good. The former would seem to be violative of commutative justice, the latter of social justice. Conceivably unjust profits might accrue from the payment of unjustly low wages, excessively high prices, artificial restriction of productive facilities or the production of a disservice rather than a service to society. Further, they may accrue from unfair competitive methods.

It seems to me entirely convincing and compelling to affirm that corporate profits are presently unjust to a considerable extent, in so far as both our wage and price structure are largely violative of commutative justice. As a premise I would repeat that wages and prices are just only if and when they reflect a true community estimate of a moral society. Now in our present economy, we are advised, such *aestimatio communis* is found in the market place. This is a position which, in a humble but thoroughly studied and sincere fashion I would submit for further serious consideration. To my way of thinking, ethicists need to rethink the application of this norm to the complexities and the complexion of a modern economy. Suffice it to merely mention the unrealistic and factually untenable theoretical assumption of pure competition, which alone would vitiate the current pricing system.

Even if these assumptions were true, it seems unlikely that the free market in a society as immoral as ours will reflect a correct *aestimatio communis*. It is to be recalled that when this norm was adopted by Christian thinkers society was a predominately moral one. In fact, logic impels the assumption of such a moral society for in an immoral one the common estimate is, in fact, all too common and no genuine estimate. In an immoral society characterized by secularism (according to our hierarchy) and a materialistic sense of value, the collective estimate will not

⁷⁾ Boulding, K., *Economic Analysis*; Harper, 1941, p. 688.

⁸⁾ Merkelbach, B. H., *Summa Theologiae Moralis*, 3V. 3d exit (Paris: Desclée Brouwer, 1938) Vol. II, N. 401.

⁹⁾ Schumpeter, J. A., *Business Cycles, a Theoretical, Historical and Statistical Analysis of the Capitalist Process*, McGraw-Hill, N. Y. pp. 100-10.

¹⁰⁾ Schumpeter, J. A., *Theory of Economic Development*, Harvard U. Press, 1936, pp. 75-6.

¹¹⁾ Schumpeter, J. A. *Business Cycles*, pp. 133-34.

avoid the corruption of the individual estimate; men are quite as corrupt (and frequently more so) when they act collectively as separately. A market estimate in the current complexion of social culture might reflect merely collective greed. One would scarcely accept the common estimate of the value of life or property from the aggregation of gangsters; with equal reluctance, it seems to me, should we accept the sense of economic values as determined by immoral agents in the market.

Furthermore, a realistic appraisal of current and common evaluation of a product or service confronts us with a dualism in societal estimation—that which society presently evidences in the market place and that which society as unmistakably evidences in the forum of its public conscience. Which of the two shall we accept as more accurate? I submit that the latter is more accurate in that it is less liable to the subjective tendency to selfishness more characteristic of men in the market. An example currently evident might well be the low economic value of the teacher as set by the market and the higher economic value of the teacher as set in the forum of the public conscience. It would seem that the latter is more objective and therefore the more reliable estimate.

Father H. Pesch, S.J., has well remarked: "Only if the market reflects actually existing and real wants of a nation, can it be said to be a correct market. Upon that pre-supposition alone will a correct *communis aestimatio* of the value of goods and services form itself; only then will there be the expression of a just price".¹²⁾ In a more recent and most careful ethical analysis of market value, Father Bardus writes: "So it must be remembered that modern economic society, so dominated by unlimited (not enlightened) personal interest, unbridled profit motivation, a-moral evaluation, quasi-monopolistic controls, immoral advertising, and abnormal circumstances even in the so-called competitive situation, causes one to refrain from the ready identification of the resultant market price with the prices that would be effectuated by the *aestimatio communis* that theologians recognized as the determinant of the just price. Market evaluation established through the intricacies of modern secular economic life is not of necessity identical with the common evaluation which would be established without force or fraud

in a moral society. Consequently, purchasers and consumers can be guilty of injustice against the producers of economic wealth and vice versa."

"However, it must be kept in mind that the gross returns secured by the modern firm are derived from the exchange value of its product expressed in market evaluation regardless of the justice or injustice of that evaluation. Competition presumably precludes that determination to be effectuated by an individual buyer or seller. Complete morality in price precludes that determination to be contrary either to the common evaluation of a predominately moral society, or in certain cases, to the evaluation of prudent and competent men called to judge a particular situation."¹³⁾

Another source of unjust profits might currently exist in the continued expansion of monopoloid pricing, which is usually unjust both as it affects the workers' wages and the price structure. The growth of monopolistic tendencies in the market is attested by ethicists,¹⁴⁾ theoretical economists with their belated analysis of monopolistic competing, monopsony and the like; and by the more factual findings of empirical investigations. The war and the post-war economies have merely served to accentuate this century-old pattern. A report submitted to the President¹⁵⁾ after the last round of wage-price increases, indicated that in the steel industry labor received an added \$160 million in wages and the consumer received an added \$630 millions in prices. About the same time the coal industry granted a wage increase of \$150 millions but increased the price of coal \$500 millions a year. The Pope's indictment that "free competition has destroyed itself; economic dictatorship has supplanted the free market" is additionally being confirmed in the recent merger movement. The situation since 1940 is described by the Federal Trade Commission as one in which some 1800 mergers took place. "Nearly $\frac{1}{3}$ (32%) of the companies merged since 1940 have been absorbed by the very largest corporations—those with assets exceeding \$50 million. Another 41%

¹³⁾ Bardus, Geo., *Theological Aspects of Wage Determination*, C. U., 1948, Ch. III.

¹⁴⁾ Verum hodie immoderata lueri fames ab isto sapientissima ratione omnino necessit, et, nimis saepe emptio venditio desinit in duellum in quo alter alterum vincere et opprimere contendit. (Vermeersch, Theo. Moralis, n441). Quando unus, vel pauci curant ut venditio vel emptio aliquarum mercium ad ipsos solos reducat, ut alii omnes ab iis altio, quo ipsi voluerint, emere cogantur. (Lugo, C., *Disputationes Scholasticae et Morales* (new edit.) 8V. in 5 (Paris: Vives 1869) Disp. XXVI nu. 170.

¹⁵⁾ Denver Post, Aug. 1, 1948.

¹²⁾ Pesch, H., *Ethik und Volkswirtschaft*; Freiburg, 1919, p. 56.

of the total has been taken over by corporations with assets ranging from \$5 millions to \$49 millions. Hence nearly $\frac{3}{4}$ of total number of firms acquired during this period have been absorbed by larger corporations with assets of over \$5 million. At the other end of the scale, the distinctly small firms, those with less than \$1 million of assets, have made only 11% of the acquisitions".¹⁶⁾ As of 1945 the same report informs us the "62 of the largest listed manufacturing corporations held 8.4 billion dollars of net working capital, in highly liquid form. This was enough to purchase assets of about 90% of total number of all manufacturing corporations in U. S."¹⁷⁾ In its summation of this recent monopolistic tendency the Report concludes: "The predominant role of the giant corporations in this current merger movement is strikingly illustrated by the fact that since 1940, 71 out of 100 largest manufacturing corporations have bought up 278 concerns, or 17% of all companies acquired; and in addition 49 of the second 100 companies have purchased 175 firms, or 10% of all the companies acquired. In other words, 120 out of the top 200 corporations have bought up 453 companies or 7% of the total".¹⁸⁾

The effect of monopolistic tendencies upon the wage structure has been analysed carefully Chamberlain¹⁹⁾ points out that the customary restriction of production leads to a restriction of the number of laborers which in turn leads to a control over demand and resultant lowered wages. Relative to those profits resulting from monopoloid pricing, Dr. Ryan asserted: "The monopoly possesses the economic strength to take this 5%, because it is able to impose higher than competitive prices upon the consumer. Obviously such has no greater ethical sanction or validity than the pistol of the highwayman. In both cases the gains are the product of extortion".²⁰⁾

A final norm by which unjust profits might be gauged is that of the impact of huge profits upon the common good. Here social justice obliges that profits be of such proportion that they do not seriously disturb the proper and requisite distribution of wealth or the equally requisite maintenance of purchasing power. "Capital has a

right to share in the product", Dr. Ryan asserts, "but the amount of its proper share is determined by the common good".²¹⁾

That the recent and current profit-take is assuming such socially detrimental proportions seems an emerging phenomena. Labor Department statistics on wages and prices indicate that in 1947, average hourly wages were 12.6% above 1946 but prices were some 23.5% above 1946. During the first half of 1948 as contrasted to the same period in 1947, wages were up 9.1% and prices 13.4%. The emerging fact seems clear that money incomes though rising, have lagged behind the rising price level. "Real per capita purchasing power", the Council of Economic Advisors assure us, "dropped from 1946 to 1947... while 30% of all families had no appreciable increase in dollar incomes and almost 20% suffered a reduction during a period when consumer prices increased nearly 15%".²²⁾ Obviously this disparity between income and prices must, in time, have a profoundly disturbing effect upon our economy.

In fact its disturbance can even now be seen in a minor manner, due to become accentuated if the present pattern persists. The Federal Reserve Board warns that "the percentage of aggregate consumer income saved, as well as the total volume of individual net saving, declined further during 1947, primarily reflecting an increase volume of dissaving". That the dissaving is associated with the labor and wage factor seems indicated by the finding that "the largest proportion of dissavers was found among spending units headed by skilled and semi-skilled persons as in 1946".²⁴⁾ Again "approximately one-third of the spending units, or 16 million, reduced their liquid, asset holdings during 1947",²⁵⁾ while "about 3 million fewer spending units had savings bonds at the beginning of 1948 than a year earlier. This decline extended the tendency noted in 1946".²⁶⁾ While it is clear that a large portion of dissaving is occasioned by the purchase of delayed durable goods, to ignore this early symptom of economic mal-adjustment would seem foolhardy. The Council of Economic Advisors, mindful of this, warns that "42 percent of the nation's spending units had no liquid assets, early this year," while "at the end of June 1948 the total amount of

¹⁶⁾ Federal Trade Comm. Report on Present Trends of Corporate Mergers and Acquisitions; U. S. Govt. Ptg. Off. 1947, p. 9.

¹⁷⁾ Ibid., p. 6.

¹⁸⁾ Ibid., p. 9.

¹⁹⁾ Chamberlain, J., *Theory of Monopolistic Competition*, p. 176.

²⁰⁾ Ryan, J. A., *Distributive Justice*, Macmillan, 1916, p. 265.

²¹⁾ Ryan, J. A., *Sunday Visitor*, Feb. 26, 1929.

²²⁾ *The Economic Situation at Mid-year, 1948*.

²³⁾ Federal Reserve Bull. V. 34, N. 8, Aug. 1948, p. 914.

²⁴⁾ Ibid. p. 917.

²⁵⁾ Ibid. No. 7, July 1948, p. 767.

²⁶⁾ Ibid. No. 6, June 1948, p. 635.

consumer credit outstanding reached the record total of 114 billion, almost \$5 billion higher than a year ago".

While this dissaving does not in its entirety reflect a declining real income, doubtless such income decrease plays a part in the total dissaving pattern. Again it may in part (even in large part) reflect the continued quest for an exaggerated standard of living, yet to some extent it includes dissaving enforced by the necessities of life. Unfortunately, the statisticians afford little comfort in a search for this type of really significant breakdown.

By way of resume, current corporate profits

seem unjustly high because: 1) they are in part the result of wages unjustly low either because of an imperfect *aestimatio communis* or a monopoloid control of labor demand; 2) they are in part the result of unfair monopoloid pricing; 3) they accrue in part from unfair competitive practices characteristic of monopolistic positions; 4) they seem disruptive of the stability and equilibrium in our social economy.

In conclusion, I would repeat that this attempt to apply principles of ethics to profits must be deemed tentative and experimental, not final and conclusive.

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THE NEGRO PRESS AND COMMUNISM

WHETHER by accident or design the Negro press has been a thorn in the side of Communists seeking converts from the ranks of America's greatest and most vociferous minority. Even those Negro publications that have freely opened their columns to the Red propagandists have been useful in blocking the advance of Communism by keeping both Communists and would-be converts reminded that nothing is possible under Communism that could not be accomplished by enforcement of the letter and spirit of the United States Constitution. The Negro press, as an institution, is older in the country than the Communist movement, suddenly become popular. Hence, its seniority as a champion of the cause of the "underdog" is indisputable.

Many Negroes of this generation have been led to believe that the Communists were the only group, exclusive of Negro organizations, that has been consistent in its demands for equality regardless of race, creed or color. This bubble can easily be burst by a close perusal of the files of Negro newspapers which have, for more than a century, been unstinting in their praise of American white organizations and individuals who risked life as well as fortune to fight for human rights.

The Negro press, along with the National Association for the Advancement of Colored People, has forced Democracy on America. Students of political science are agreed that the framers of our Constitution would not have perfected such a document had they been able to imagine the pos-

sibility of freedom of the American slave. The writing of such a constitution which, years later, would facilitate the establishment of real democracy is an act of Providence. The framers of the Constitution, as well as the authors of subsequent necessary amendments, set in motion a movement that almost two hundred years later was to plague the leaders of the nation which they foresaw as a democratic example for all who would live in Christian brotherhood under one flag for God and country.

The origin of the Negro press, as well as the consistency of its purpose and the militancy with which that purpose has been followed is a matter of historical record. The concern of the author at present is Communism, and any mention of the Negro press must be of necessity to clarify the position of the Negro press which too often has been accused of being under Communist domination. For clarification, let us examine a few of the nationally known Negro weeklies.

In the writer's opinion, the *Norfolk Journal and Guide* is the "New York Times of Negro Journalism" in that it, more than any other Negro publication is a stickler for facts and, with the possible exception of the *Chicago Defender* and the *Michigan Chronicle*, is the most consistent in its policy. The *Journal and Guide*, like the *New York Times*, has that faculty for evaluation of news and its relative importance to all groups and purposes that cannot be boasted by other publications claiming greater circulation and influence. With less circulation than, say, the *Pitts-*

burgh Courier and *Baltimore Afro-American*, the *Journal and Guide* nevertheless wields considerable influence from Norfolk, Virginia, south to the Carolinas, Georgia and Florida. Publishers of daily papers in these states have the most profound respect for the *Journal and Guide* as an organ that sticks strictly to facts in reporting and editorial content, has a keen appreciation for southern customs which hampers the efforts of groups which are laboring to lift the standard of living in the South.

Credit must be given the *Pittsburgh Courier* for its fight for integration of Negroes in the armed forces and its remarkable faculty for timing of news as was witnessed in its prediction that Rankin would run for the Senate seat of the late Theodore Bilbo of Mississippi.

George Schuyler, associate editor, is believed to be the most widely read Negro journalist in the country and in recent years has become almost as vitriolic as Westbrook Pegler against the Communists. Mr. Prattis, executive editor of the *Courier* is also anti-Communist but he appears to be less concerned than the learned Mr. Schuyler. Mr. Cayton, a columnist, usually probes the intricacies of the labor movement and occasionally touches upon the woes of darker people throughout the world. Mr. Bibb is a crusader for good conduct among Negroes, and it is safe to say that he is perhaps the only Negro columnist who has pursued a constructive program with any appreciable success. Dr. Mays, President of Morehouse College, Atlanta, deals with education and the overall shortcomings of the South; Mr. Rogers is recognized as the world's greatest historian on the Negro race, and Mr. Ted LeBerthon is a white Catholic writer who carries the Catholic ball in eight out of every ten columns. But in the writer's opinion, Miss McKenzie is the most down-to-earth writer of the entire *Courier* staff.

Here is the manner in which Mr. Schuyler usually treats the Communist subject in his column "Views and Reviews:"

The socio-economic views of most "advanced intellectuals" for the past four or five generations have been largely predicated upon the assertions and assumptions of a shallow-pated German ne'er-do-well named Karl Marx who, sixty-four years after his death, still enjoys a tremendous international reputation for wisdom and infallible prognostication.

Because the intellectuals in our literate era wield tremendous influence due to their control

of the publishing and educational world, any inquiry into the life and character of the man who played and still plays so large a part in the make-up of their ideology, is extremely pertinent.

Fortunately, we now have a book that does this in a biting and debunking manner that this strange character has long needed. It is "The Red Prussian. The Life and Legend of Karl Marx," by Leopold Schwarzschild (Scribners, \$4.00).

It was published some time ago but so far seems to have had a rather poor reception. I suspect that most of the reviewers being intellectuals who have swallowed the Marxist rumble-bumble could not bring themselves to examine and appraise objectively the devastating data the author has assembled any more than a devout Christian could objectively consider a book questioning the generally accepted legend of Jesus.

Fans of debunking will be delighted with this book which brilliantly assembles the facts of Marx's life and coldly dissects the mass of tortuous half-truths, inventions and phoney philosophic presuppositions which comprise his work. Primarily a pamphleteer who was lazy, envious, vicious, and hated research as the devil is supposed to hate holy water, Marx's few books are so unreadable that they have long been regarded as profound. Actually, they are either nonsense or barefaced distortions of the obvious.

His dictum of the ever-increasing misery of the workers, the inevitably decreasing number of capitalists, the increasing recurrence of catastrophic economic depressions leading unswervingly to a final stalemate, world-wide starvation and overthrow of the capitalist system by the proletarian revolution—all of this bilge has been disproven again and again during and since his time. Nevertheless, so gullible are the "intellectuals" that they not only continue to believe in the Marxian twaddle, but most of them actually hope for world-wide catastrophe so that their master can be proven right at least.

On the basis of this meagre knowledge and fantastic "science", Marx and his stooge, Engels, annually prophesied the revolution from 1850 onwards. He was the world's champion wishful thinker. He destroyed every revolutionary movement with which he was ever identified by Prussian tactics, Levantine scheming and the purging of his closest associates. He doublecrossed everybody who ever befriended him, including his own father, who almost went broke trying to get him educated while the young Marx squandered his

money and time in aimless argument and roustering in coffee houses.

He did not graduate from Berlin University because he refused to attend classes. He finally got a degree by mail from Bonn. Although he was the first born and responsible for the family after his father (a Jew turned Christian) died of a broken heart, he never contributed a penny to its upkeep, but continually begged and borrowed from his old mother.

Marx would not work. All his life he was kept up by Engels and other comrades who had not met him and did not know his character. His wife, who came from a distinguished family, lived and died in the most abject squalor because Marx was too lazy to find work or to even write books for which he had contracts. Those who knew him loathed him, and it was not without reason that he was called "the calf biter."

Before he foisted his bastardized Hegelianism upon the gullible world, the "Father of Socialism" was actually opposed to it. His socialist ideas, such as they were, were stolen from Proudhon and Fourier, while the terms Socialist and Communist were coined by Robert Owen, a wealthy Utopian.

But at twenty-five, with his first and short-lived editorial post on the Rhenish Gazette, Marx opportunistically attacked Communism as "the actual danger," and warned his Communist contributors that while he was editor, the "smuggling in of Communist and Socialist dogmas" would be impossible.

Only later did he "find" Communism after his atheistic obsession had lost him his editorial chair when the Government cracked down. Before that he had referred to the new order dreamed by Communists as "a police and slave state."

Marx attributed all the social difficulties of the Jews to themselves and their alleged mania for bargaining. He cried, "What is the worldly cult of the Jews? Bargaining. What is their worldly God? Money." Naturally, Hitler and Goebbels would have agreed with this.

He referred to the peasants as "the class which represents barbarism within the confines of civilization." His letters were full of references to "the European emigrant mob" and "the rotten emigrant swine who wallow in the filth of newspapers." (Thus writes Mr. Schuyler.)

Mr. Prattis, who often criticizes the church, in his column "The Horizon" compares the work of Catholics and Protestants and tells why so many Negroes appear to be leaning towards Catholi-

cism. There are more than 24 million Roman Catholics in this country, organized under a somewhat strict and cohesive discipline. The Federal Council of Churches claims the adherence of some 27 million Protestants. The number of Roman Catholics is increasing rapidly. Organized Protestantism is apprehensive.

Organized Roman Catholicism is undoubtedly stronger than organized Protestantism. Its hierarchical leadership has practically unquestioned authority and power. It is much more difficult for a Roman Catholic to disobey the orders of the church than to obey them. Renunciation cuts into the flesh. The influence of Rome is pervasive and compelling.

When an American Cardinal or Archbishop speaks in the name of the Catholic Church, he knows what he is talking about. When any type of program is planned, there will be very little defection in the ranks. Evidence of what discipline is, appears in the silencing of Father Coughlin and of Father Terminiello in Alabama. Who silences a Gerald L. K. Smith, the Protestant flame-thrower?

Organized Protestantism lacks discipline. If the Catholic Church takes a position on a controversial question at least 20 of the 24 million will be found backing up the Church. If the organized Protestants take a position on a controversial issue, such as segregation, the chances of obtaining majority support among the rank and file are very poor indeed. The enlightened leadership is always "out on a limb."

This difference points to the handicap under which Protestants labor. More and more, the Church is being forced to meet the crucial issues of the day. The Catholic Church can get its forces into position much more quickly, handily and effectively than can the Protestants. Protestant leadership can never be too sure that the forces (Church memberships) behind them will remain steady. Catholic leadership has no such fears. It moves confidently ahead with a program which bites into issues.

The advantage which the Catholic Church enjoys and can employ if it wants to, is being demonstrated more and more in the area of race relations. Individual priests have been and are guilty of aggressive sin on the basis of race prejudice, but the weight of the Church is making itself felt in the acceptance and protection of all believers, regardless of color. The Roman Catholic Archbishop in Missouri defied that State's jim-crow

pattern in education by ordering the admission of Negroes to certain parochial and high schools. Notre Dame University has a number of Negro students at the present time. While there are many Catholic churches which might not spread a mat of welcome for Negro communicants, there are few that would make Negroes unwelcome, North or South.

So far as Negroes are concerned, Protestantism belongs chiefly to the peoples who have fostered

race prejudice within and without the church. The leadership of the church now wants to do something about this race prejudice and un-Christian practice of segregation in the church, but it discovers that the same people who made the race prejudice created the Protestant church. The church faces the paradoxical job of trying to remake its own creator.

(To be concluded)

ERIC E. L. HERCULES

RESULTS OF ETHNOLOGICAL RESEARCH

IT may appear strange at first sight," Professor Wilhelm Koppers writes in the introduction to an article on "Ethnology and the Problem of the Descent of Man," "that the science of ethnology should have the right to contribute its share to this question," (namely evolution). But it is not difficult to demonstrate the justification to do so."¹ Moreover, it appears from an article published in *Agricultural History* that the very school of ethnology, of which Fr. Koppers is a distinguished exponent, has contributed not a little to the field of research and knowledge to which the quarterly referred to is devoted. To this fact the article on "Max Weber as Historian of Cultural and Rural Life," written for that magazine by Professor Paul Honigsheim, testifies.

The author states in the introduction to his treatise: "The knowledge of the history of agriculture of the countries under consideration . . . is an essential part of history and an indispensable tool for, and step to the perception of regularities of universal character appearing in world history." But apart from this, so this sociologist remarks, "it is a tool which is indispensable for understanding the present situation in the Old World." Because the late Professor Max Weber has contributed a good deal to the knowledge of "the agricultural history of particular areas and eras," Professor Honigsheim, now of the Department of Sociology and Anthropology at Michigan State College, has undertaken to present to interested readers "the status of the problems concerning them and the answer given by scholars before him (Weber), his own ideas, the spread of his ideas to other peoples and cultures, and, in-

sofar as possible, the causes of these facts." And this purpose the writer has well accomplished.

It is not our intention to discuss Professor Honigsheim's article, but we do wish to point out one particular paragraph which we believe to be of general interest. When Weber began his career, the scientific view with regard to pre-state society was as follows:

"Positivistic evolution was almost completely dominant. The term was then used to denote the conviction that there is independent parallel development from less complicated to more complicated implements, beliefs, and forms of life. Moreover, such shifting is more than just a change; it must rather be considered a progress."

At the end of the century, as Professor Honigsheim points out, evolutionism existed in two forms: "liberal evolutionism, which was represented by the Englishmen, Edward Tyler, Herbert Spencer, and Sumner Maine; the Belgian, Emile de Laveleye, and the German ethnologist, Adolf Bastian, and his school, as well as the economists who mostly followed them, including the powerful Gustav Schmoller and his dominant school of thought²); and socialistic evolutionism, especially represented by Friedrich Engels."

The theories of the men named by Honigsheim were not alone taught in universities and colleges, they were carried into the press and permeated the masses. In fact, they still prevail. However, the evolutionists have not had everything their own way; only "the public" has not yet caught up with the scholars who opposed this evolutionary parallelism and especially the sequence of progressive steps from hunting, through the herding stage to

agriculture proper with the aid of sticks, hoe and plow. As the most prominent of the opponents Honigsheim mentions Eduard Hahn (who became known in the nineties of the last century) and the members of Bernhard Ankermann's group, and also Fritz Gräbner's cultural historical school of thought. In addition to them, there is, "with another metaphysical background", Father W. Schmidt and his school and its review *Anthropos*. These, so the writer continues, "in contrast to evolutionistic parallelism, give emphasis to the migration of peoples and cultures, even in prehistoric times." To which statement Honigsheim adds the further comment:

"These diffusionists suddenly became the most discussed anthropologists, not exclusively among Catholics but also among other groups in Germany, France, and Latin America, *but rather less in the United States.*"³⁾

Wherever the blame for this neglect may lie, Catholics must share it to a considerable extent. It is undeniable: the labors of the Fathers Schmidt, Gusinde and Koppers are of such evident importance, not alone for the ethnologist and anthropologist but also for the theologian and the sociologist that the neglect of the results of their research and writing appears inexcusable. The knowledge of their discoveries and studies should be carried into every college and high school. We refer in particular to the investigations of Schmidt and Koppers of primitive man and primitive religion, or to use another term, on original and earliest religion.

While the evolutionists (in the field of anthropology, ethnology, comparative religion) propagated and popularized the theory that from crudest superstition man had proceeded to a nobler concept of the deity, and to monotheism, the scholars referred to have adduced proof that the belief in a supreme being existed universally among men. When the late Fr. Bernard Huss of

Marianhill, who spent fifty years among the natives of South Africa, remarked: "An analysis of the various Bantu beliefs discloses faint glimmerings of the chief truths of the Christian religion, e.g. the existence of a Supreme Being,"⁴⁾ and that this Supreme Being is called by the Zulu, "the Great-great," he but added another proof to what the Frs. Schmidt and Koppers have demonstrated. Those, whose theories were thereby upset did not always, of course, react favorably to the astonishing proofs for the contentions submitted by Fr. Koppers after his protracted residence among the Fire Islanders, regarding whom Charles Darwin had spread much misinformation.

Professor Koppers two years ago came to our country at the invitation of the American Anthropological Society to deliver a paper at its annual meeting on his observations among the primitive Bihl of Central India, the cost of his expedition having been financed, in part, by the Rockefeller Foundation. Little notice was, however, taken of his presence among us. The Catholic press did not even record the distinguished scholar's visit to the United States. He evidently still remains "to be discovered"! For one reason, because, generally speaking, the science of ethnology as well as anthropology, have suffered from neglect in the Catholic camp.⁵⁾

A professor in the University of Vienna, Fr. Koppers should be asked to our country and invited to speak in some of the leading institutions of learning. This would constitute a far more necessary and effective antidote, even against the godlessness of Communism, which is, after all, a product of rampant Liberalism—than the customary rantings which do not go to the root of the matter.

F. P. KENKEL

4) Schimlek, Fr. Against the Stream. Life of Fr. Bernard Huss, Marianhill, 1949, p. 127.

5) The interested reader is referred particularly to; Koppers, W. Urmensch u. Urreligion, in Dessauer, Wissen u. Bekenntnis. Olten, Switzerland, 1946. Fundamental: Schmidt, Ursprung der Gottesidee. Six volumes.

1) In *Die Furche*, Vienna, May 22, 1948 No. 21.

2) Known as the "armchair Socialists."

3) Loc. cit. vol. 32, No. 3, pp. 181-82.

From a Pastoral by Most Rev. Albert L. Fletcher, of Little Rock, Ark.: "Yes, in this country, we are still living on the inheritance bequeathed to us by God-fearing makers of the Constitution and Bill of Rights. But with such ignorance as that recently displayed in the McCollum Case by the majority of the judges of our Supreme Court,

whose sacred duty it is to interpret and uphold the Constitution, we have reason to wonder how long the religious foundations of this country can withstand the corroding influence of men in high places who sanction the divorce of God from education."

Warder's Review

The Pity of It

HOW little have ideas that determine the political conduct of men changed since the natural sciences and technology have created a new world! In the course of a preliminary conversation at the Congress of Vienna (1814-1815) with the Czar Alexander I of Russia, Talleyrand said: "I place Right first and convenience afterwards." The Emperor replied: "The convenience of Europe is Right." "Such language, Sire, is not yours; it is alien to you and your heart disavows it," said Talleyrand. "No," Alexander replied, "I repeat it, the convenience of Europe is Right." It was then Talleyrand beat his head against the table, exclaiming: "Europe, unfortunate Europe!"

As used by the two men in their conversation, convenience is a synonym for opportunism. We know to what extent statesmen and politicians of our days have adopted opportunistic policies, regardless of Right. Because their decisions and actions affect all countries, all continents, all peoples, it is all mankind we pity, not Europe alone.

An Over-Statement

SOMETIME ago we referred in these columns to Professor Georg Mayr's theory on the relationship of the price of grain to the prevalence of theft in a certain territory, as published by the noted scholar over seventy years ago. We also mentioned that serious objections had been raised against the conclusions drawn from the figures indicative of conditions in a limited area. Hence, we were somewhat astonished to read in a number of Catholic weeklies the alleged remarks by a Professor of criminology in the University of Utrecht, Holland, who is said to have stated, while recently at Notre Dame, Indiana, his studies had led him to assume: "The roots of crime in many cases can be traced to the soil." An unfortunate statement, because it is apt to confuse some readers.

Of course, Father Marianus Rooy, O.F.M., had not expressed this opinion at all. What he stated was this, his research in one province of Holland had shown that "in a sandy area, economic crimes or those against property are considerably higher

than in any other areas." Because, as the Dutch scholar added, "poor soil means poor crops, which means lack of money and stability and a *possible enducement to theft*." A vindication, it would seem, of Georg Mayr's theory, published in 1877 is his study on the *Die Gesetzmässigkeit im Gesellschaftsleben*, which he based on statistical material relating to a part of Bavaria.

On page 345 of this work the distinguished demographer published a diagram to demonstrate the relation between criminality, emigration and grain prices he found to prevail in cis-rhenisch Bavaria over a period of twenty-five years. The conclusion to be drawn from this chart, Mayr embraces in the following statement:

"The lines run parallel in so astonishing a manner that one cannot but confess that in the years between 1835 and 1860 almost every few cents (Mayr speaks of *sechser*, worth about two cents in our money) of increase in the price of grain caused *one* theft more for each 100,000 inhabitants in the territory this side of the Rhine, while, on the other hand, the reduction in the price of grain by as much as a *sechser* prevented *one* theft among the same number of inhabitants."¹⁾

Even though this hypothesis may have gained in reliability from Fr. Van Rooy's research, the facts stated by him do not warrant the reporter's assertion: "The roots of crime in many cases can be traced to the soil." This, however, might have been said: "Low fertility of the soil and crop failures apparently exert an influence on the moral conduct of a country's population." Mayr himself stated the problem under consideration well, when he wrote over seventy years ago and with one district of Bavaria in mind: "It is the comparative history of crimes and the prices of grain which most methodically demonstrates the tremendous influence economic conditions exercise on criminality."²⁾ But the author of this very statement some years later expressed the opinion that certain radical changes of an economic nature no longer warranted the assumption he had formerly defended. His remarks on the subject may be found towards the end of his great work on *Statistics and Social Doctrine*.³⁾

¹⁾ Loc. cit. Munich, 1877, pp. 346-348.

²⁾ Loc. cit. p. 343.

³⁾ Publ. in 3 vols.: *Statistik u. Gesellschaftslehre*, Freiburg and Tübingen, 1893, 1895 and 1917.

By no means does Mayr's revised opinion discredit the conclusions he had drawn from statistical figures reflecting conditions as they were in an environment eventually socially and economically transformed. Hence the results of the research engaged in by the Dutch scholar should prove welcome. We have, thus far, neglected the study of statistics and the knowledge of public and private morals which they help to ascertain. An American Mayr—an eminent scholar who was a Catholic—is greatly to be wished for.

Bombing from the Air

EVIDENCE of the following nature regarding "pin-point" bombing is of common knowledge. According to the Official U. S. Airforce History of the "Army Air Forces in World War II",

"Of 588 high explosive bombs dropped over Lille, only nine were plotted within 1,500 feet from the aiming points. Many fell beyond the two-mile circle, some straying several miles from the target area . . ."

Which means, the released projectiles fell on and killed the just and the unjust, inoffensive civilians as well as armed enemies. When Monte Cassino was bombed, as we know quite unnecessarily, not alone were villages, miles removed from the target hit, but, as in other cases, some of the released missiles dropped on our own troops. Nevertheless, there is no concerted effort on the part of either Christians or liberal humanitarians to outlaw or regulate bombing of cities, from the air. Catholics may praise the efforts of the medieval Church to suppress feuds and wars by establishing the *Treuga Dei*, but they evidently do not remember that many of the prescriptions of this institution were intended to protect civilians, their life and their property. When, with the coming of canons and other means of destruction, warfare underwent a change, distinguished theologians insisted that indiscriminate killing of the inhabitants of a besieged city by artillery fire was not permissible.

Basing his premise and conclusion on the natural law and accepted precepts of the law of nations, the eminent theologian Francisco De Vitoria, instructed his contemporaries, in the chapter on "The Fate of Innocent Persons" (in *De jure belli*):

"Under exceptional circumstances it is permissible to kill innocent people. Namely when, in a just war, for instance, a fortress, or city, is attacked in which there

are known to be many innocent people, and that it is impossible to make use of machines of war, heavy missiles or to set fire to buildings without at the same time killing the innocent with the guilty."

However, Vitoria does not consider this a concession to kill indiscriminately even under the circumstances mentioned by him. For he continues:

"It must be prevented that the evil to be expected from a war should be greater than the evil which it is the intention to forestall. Consequently, if it is not essential for final victory to attack a fortress or city, in which there are a garrison of the enemy and many innocent people, it does not appear permissible to fight a small number of the guilty with fire, machines of war or otherwise. The innocent and the guilty would otherwise be slain indiscriminately."

Applying Vitoria's rule to the bombing of certain cities in Japan, at a time when the war was drawing to a close, it is evident that we have every reason to discuss the problem of bombing from the air and to urge the adoption of measures which will either abolish this mode of warfare entirely, or regulate it in accordance with reason and the law of nations.

The Morals of Capitalism

SOME twenty years ago, certain large manufacturers of cigarettes inaugurated a campaign to promote smoking of "those neat white cylinders" among women. How well their intention has succeeded the adoption of the habit by young and old females demonstrates. And the manufacturers of whiskey have pursued the same policy with worse results even: Demoralization of womanhood. But this is no concern of a system chiefly intended to produce profit and accumulate capital.

If what J. B. Priestly, a well-known and reliable English writer, now reports is founded in fact, there is added proof for the unscrupulous actions to which "business" will stoop. "Years ago", he relates, "a Greek told me that when his countrymen tried to persuade our great tobacco combines to use more Greek tobacco, they were informed that Virginia leaf was vastly preferred *because it was "more habit-forming."* "And now," Mr. Priestly moans, "having formed the habit, we are in despair over finding the dollars to pay for it."

Possibly the fact in the case may not fit the allegation. But the story is not impossible. The commercial history of the past century is one of fraud, deception, and ruthless exploitation of the

ignorant and the weak. "To commerce we owe much of the existing demoralization of the world," our most original economist, Henry C. Carey, wrote almost a hundred years ago.

To an extent, the practices he had in mind prevail today, because there has been no change of heart. Gain, with the least effort possible, is still the purpose most men have in mind. To buy cheap and to sell dear, regardless of moral considerations, remains a commercial ideal. Carey has not yet convinced men that "the cardinal prin-

ciple of this school" (of economic thought) is morally reprehensible: "To buy your coat in the cheapest market, careless what are the sufferings of the poor tailor, and sell your grain in the dearest, though your neighbor may be starving." The tendencies and practices here referred to remain in vogue, although Finance has rationalized business practices and seeks to protect capital against the taste for wild speculation which has proved so ruinous to financiers, enterprisers, investors and labor.

Contemporary Opinion

WISCONSIN *Petroleum News*, journal of the State Petroleum Association, has spoken out for all the little oil jobbers who have been afraid to speak, afraid that they'll be left without a supply of gasoline or kerosene if they so much as waggle a finger at the oil trust. "The small independent petroleum marketer does not fear government regulation," says the magazine in an editorial. "He does fear the ever-growing monopolistic trend in the petroleum industry, which notwithstanding all propaganda to the contrary, is controlled from start to finish by a few integrated companies."

Cooperative Consumer

Catholic opposition to Euthanasia has been increasingly vocal, and many influential Catholic agencies are well aware of the proposed threat in New York State. Protestant opposition, however, does not seem to be as articulate. This problem offers, does it not, a unique opportunity for cooperation and joint action among Catholics and the thousands of Protestant ministers to whom euthanasia is distasteful in the extreme?

Nothing will be effected, however, by a ranting, supercilious attitude which assumes that the advocates of a painless death for incurables are stupid or perverted. They are neither. Euthanasia was attractive enough to win the approval of the spiritually minded Dr. Alex Carrel in his book, "Man the Unknown." The present supporters of the Euthanasia Society of America are genuine humanitarians who are willing to dedicate their time and money to abolish that which, in their opinion, is the inhumanity of leaving a person to suffer torments.

Euthanasia is an emergent evil in both senses of that term. It is a peril arising from concealment and an enemy that demands immediate consideration. Careful watching and counter-action is in order lest the ESA (like the powerful, successful minorities behind Prohibition, Planned Parenthood, and the American Eugenics Society) foists on America a practice in such violent contradiction to her traditional way of life.

ROBT. F. DRINAN, S.J.

*Homiletic and Pastoral Review*¹⁾

'Very few people are truly fond of economics. They do not understand them, which makes them feel bad, and they note that those who do understand them feel even worse. Things which are due to the economic situation never seem to be good things...'

So, a while ago, did a writer in the *Times* begin one of those 'fourth leaders' which provide one of the greatest pleasures—and achievements—of contemporary journalism. Though treatment of his theme was light, not to say frivolous (the article was occasioned by the news conveyed in a parliamentary answer that 1,700 cartons of glass marbles were included in those imports for which we are bidden to strive so strenuously to 'earn' dollars), his assertions are only too true. The things which are declared to be due to the economic situation are now less good than ever, and very few people profess to understand them, which 'makes them feel bad,' while politicians, financial experts and city editors appear to "feel even worse."

¹⁾ Euthanasia: An Emergent Danger, Dec. 1949, p. 223.

The great mass of our industrial population does not clearly know what it works for, and it has not much cause to love the little that it knows. Efforts are indeed made (for productivity has risen remarkably in many cases), but they never seem to get us anywhere, a malign fate too often appears to intervene. Prices fall, the cost of raw materials rises, or the market fails. The mysterious 'gag' seems to move away from us like the horizon, always in sight but never within reach; a goal towards which we travel ever less hopefully since we begin to suspect that there may be those who think it better that we should not arrive.

If 'things which are due to the economic situation never seem to be good things,' as indeed in this century they do not, then it would seem that the assumption by which that situation has been precipitated, and appears to be aggravated, need a more rational scrutiny than those who 'understand economics' (and are rendered so lugubrious in consequence) are likely to furnish for us.

"Editorial"
*Christendom*¹⁾

The "Grand Old Man" of the labor movement died at the age of 88 on November 1, 1949. William D. McMahon, veteran labor leader who organized horse car drivers and conductors into the Knights of Labor in the 'Eighties, was international president for fifty-three years of what is now the Amalgamated Association of Street, Electric Railway and Motor Car Employees (AFL). He believed in and preached the gospel of labor peace through arbitration—in union halls, before policy-making bodies and at executive board meetings. "Strikes were never intended to settle anything except which side is the strongest," he used to say, and therefore, "arbitration should always be among the chief goals of unionism. There isn't a labor dispute that cannot be settled by arbitration."

*Arbitration Journal*²⁾

Once again I noticed, writes a British observer, that audiences in West End (London) are not so quick-witted as provincial audiences. Perhaps life in very large cities, with all its noise and fatigue, now slows up people.

¹⁾ Journal of Christian Sociology (Anglican). December, 1949 p. 107.

²⁾ Vol. 4 No. 4, (new series) 1949, p. 267.

Fragments

NOT a few will be astonished that Lowell Mellett, writing in the *Washington Post*, should speak of "men and women who have been laboring patiently for a generation to stop the degeneration of the schools and to get education on the upward trend."

Italy's famous preacher, Fr. Lombardi, S.J., has said what should be shouted from the housetops: "Let humanity know that God wants to save it not only from Communism, but from every error, from religious ignorance, from moral corruption, professional dishonesty, social injustice."

In his new volume of reflections on British decadence, Lord Elton observes, "If during the last two hundred years our private conduct and public policy had been chiefly governed by a desire to achieve happiness in another world rather than material comfort in this one, our prospects would certainly not have been so sombre today." And a little later he adds, "The supreme wretchedness is that of finding happiness in this world."

N. Phillip Norman, M.D., Consultant Nutritionist for the New York Department of Health and Hospitals, has said: "The medical profession, as a group, is preoccupied with the profit potentialities of miracle drugs. If they knew as much about health as they do about illness they would serve the public more constructively."—This led the *American Journal of Digestive Diseases* to comment: "As a matter of fact, there are few physicians who would not take a vital interest in 'health' if they could catch Norman's vision of what the term implies."

In his column of "Timely Remarks," Mr. Daniel J. Tobin tells readers of the *International Teamster*: "Because of the fact that there were no foolish big-headed men who believed themselves all-powerful in the Convention of the American Federation, the last convention in St. Paul (1949) was quite orderly, self-respecting and educational."

"Aunt Het" believes "in supportin' missionaries" to save the heathens, but it seems wrong to her "to overlook our own and pick out the easy ones in Africa."

THE SOCIAL APOSTOLATE

Theory — Procedure — Action

The Year of Great Renewal

IN an interview with the representative of *The Ensign*, the Canadian weekly, Josef Czapski, having discussed the execution by the Russians of 14,600 officers and men of other ranks of the Polish army, made a statement which should induce many of our own people to pause and contemplate. While in the course of his sojourn in Russia, where he was for some time a prisoner of war, this Pole had received "from the poorest and most oppressed, greatest kindness and proof of deep humanity," he believes the danger to lie in underestimating the extent to which 'applied Communism' is the complete negation of all human values irrespective of nationality or race. "You and I," he told the reporter, "without God and without Faith, really would have no reason to object to mass murder or to cruelty, if that serves the godless state. This is where the danger lies today—to fail to realize what the real issue between Communism and the free world is. The real issue does not lie between Moscow and Washington. That is merely a political, military or economic by-product."

"No, the real issue is locked naturally and logically between Rome and Moscow, between the two centers of opposing FAITHS. The issue today is man's freedom consecrated in his Divine Creation or man's slavery consecrated to the service of material ends of the state. Stalin has grasped this much clearer than many of our people have. His only hope to maintain his order is to destroy Christianity in those he destroyed and in us whom he must by the very nature of his madness hope to destroy for the safety of his rule."

Before all Catholics should accept this challenge and oppose to the intention of Communists, to exterminate religion and destroy the Church the firm intention to defend both. The resolve to engage in this sacred crusade agrees well with the call of the Holy Father to observe the Holy Year and to make of it "the year of the great return."

The Pope's recent Christmas message is an invitation to all those who have turned their backs on God and strayed from the Church, to return to their Father's house. Because, as Pius XII de-

clares, men are "with good reason anxious about the effrontery with which the united front of militant atheism advances." As it does everywhere, let us add, not accepting our own country. That it is not as aggressive as it is among some other nations, should not blind us against the continued growth of paganism, manifested in private and public on all sides. More than a hundred years of crass materialism have changed the attitude of the American people in many respects. Let no one, therefore, imagine, the Pope's words do not concern us. They apply to our country only little less than to the chastized people of Europe; to this the following statements testify:

"Just as the modern world has tried to shake off the sweet yoke of God, so it has rejected along with it the order He established, and with the self-same pride that moved the rebel angel at the beginning of creation, has pretended to set up another of its own choice.

"After about two centuries of sorry experience and deviation, those who are still sincere and honest admit that plans and impositions of this sort, which bear the name but lack the substance of order, have not produced their promised results and fail to satisfy the natural aspirations of man. This failure is evident at two levels: that of social and of international relations."

And continuing the Holy Father exclaims: "In the social field the counterfeiting of God's plan has gone to its very roots by deforming the divine image of man. Instead of his real created nature with origin and destiny in God, there has been substituted the false notion of a man whose conscience is a law unto himself, who is his own legislator brooking no control, who has no responsibility towards his fellows and society, with no destiny beyond the earth and no other purpose than the enjoyment of finite goods, with no rule of life except that of the fait accompli and the unbridled satisfaction of his desires."

Our times and present conditions are further characterized in the statement: "As an outgrowth of this, which came to wield increasing power over a long period of years because of its most varied applications in public and private life, was that narrowly individualistic order which today is in serious crisis almost everywhere. But the more recent innovators have provided no better results starting from the same mistaken premises and

taking the downward path in another direction; they have led to no less disastrous consequences, including the complete overthrow of the divine order, contempt for the dignity of the human person, the denial of the most sacred and fundamental freedoms, the domination of a single class over the others, the enslavement of all persons and property in a totalitarian state to the legalization of violence and to militant atheism."

Catholic Social Program Needed

Is There no Balsam Left in Gilead?

ON many occasions have labor leaders and the labor press of our country pointed to both New Zealand and Australia as "workers paradises," ruled by labor parties. However, the adjustment of economic affairs and social conditions demanded by the aftermath of two great wars have apparently taxed the political ingenuity of labor in those countries beyond its ability to find solutions for the vexing problems to be faced. Before all, the problems inherited by us as part of the economic system bred in the nineteenth century have remained unsolved down yonder, as, for instance, housing. Even slums are to be found in the large cities of Australia, while the existence of a rural problem in that sparsely populated sub-continent more than indicates that Labor was unable to provide the needed reforms.

To make matters worse, Communism has obtained a hold on the masses who have revealed the influence radical views have exercised particularly on Australian workers in the protracted strikes they engaged in. Moreover, the only general remedy for existing evils labor leaders could think of was nationalization of certain means of production, and this policy the Hierarchy of Australia warned against.

It is therefore not astonishing Labor should now have been forced to abdicate, both in New Zealand and Australia. Whether those who are about to assume power, will be capable of redeeming the situation, appears doubtful. Not in Australia alone, nowhere in the world would a program of far-reaching political, social and economic reform be generally welcome, although a hundred years of social unrest and the perpetual threat of the red specter have proven existing conditions untenable.

In a broadcast, delivered at Sydney, Australia, early in the summer of last year, Msgr. Donald A. McLean, Professor of social, political and interna-

After reading the Pope's message, some salient parts of which we have quoted, even the most indifferent should pause and consider their obligation to engage in the battle against unbelief and the evils that flow from the denial of the natural law and God's ordinances. It is unworthy of a Christian to stand idly by and see God's commandments flouted and the welfare of the people and nation jeopardized.

tional ethics in the Catholic University at Washington spoke some wholesome truths that bear on our subject. As reported in the *Catholic Weekly*, an Australian publication, the speaker said, he had had recently a long conversation with Dr. Malik, a leading Moslem scholar, the Rector of the Punjab University and Pakistan delegate to the British inter-parliamentary conference conducted at Ottawa last year. Dr. Malik believed that Western civilization was doomed, because it had lost its soul, its idea of God, and had repudiated political, social and personal responsibility to God. Unless men everywhere, and particularly their leaders, realized that they must render an account to God, nothing could restrain the forces of greed and power.

Dr. Malik believed, the speaker continued, that the Catholic Church had the answer that would save humanity. Catholic social principles, as enunciated by the Popes, alone could save mankind. Today said Monsignor MacLean, the world and Christianity, faced their greatest crisis. In Christianity and genuine democracy alone lay the realization of men's hopes for a better world. Stressing the importance of personal responsibility, he said that the fate of democracy rested with the people themselves rather than with their rulers.

Unless a wide and deep Christianity permeated the souls of men, democracy was finished. Christianity alone could supply the dynamic spirit, without which genuine democracy could not exist. To make the world safe for democracy, two major world wars had been waged, but the blood of millions had been shed in vain. World War I had generated a breed of autocracies. After World War II there was still neither peace nor security, and present indications did not promise a resurgence of the true democratic spirit. Instead, autocracy, militant and atheistic, was on the march everywhere.

Throughout the world a great battle was being waged. The war of guns was stilled, but the war of ideals and political objectives was raging everywhere. The issues were: a triumph for Christian civilization or brutal totalitarianism. Wrong ideas about democracy, Msgr. MacLean warned, were just as destructive as the atomic bomb. It was vital, therefore, that people should be educated in the principles of true democracy. Today there was constant talk about "People's Democracies". In Europe these "democracies" were often identified with autocratic minorities. The masses were subjected to the will of small minorities which ruled by fear and by purges. Humanity cried aloud against such a perversion of realities.

Msgr. McLean said that as well as totalitarianism, encroachments of State Socialism in the form of the Welfare State, were incompatible with a vigorous democracy. The human person must be the foundation and end of all social order. Society existed for man, and the fact that each individual had a personal responsibility for his own and his neighbor's welfare must not be lost sight of. A State of despotism, which described itself as a democracy, was a betrayal of the masses.

Emphasizing the importance of a Christian spir-

it in democracy, Msgr. MacLean quoted the warning of Pope Pius XII—that if the future is to belong to democracy, an essential part would have to be given to Christ and His Church. The Church, he declared, had always been the champion of genuine democracy. Religion and morality were Democracy's strongest supports, and this had been made abundantly clear by the attempts of both Nazis and Communists to crush the Church.

One would wish to know these statements were being debated everywhere in America by Catholic groups of serious minded men and women. Particularly so those parts which relate to State Socialism and the Welfare State. The problems they represent are far more fundamental than appears on the surface. Both tend to totalitarianism, based on the doctrine that, as Lord Morely of Blackburn declared, "all institutions," *all*, note, without exception—"ought to have for their aim the physical, intellectual and moral amelioration of the poorest and most numerous class." "This," the distinguished liberal British statesman said, "is the People" (the capital being of Morley's choice). A dictum, to which Communists will be quite willing, we believe, to add their "amen, amen," because it serves well their purposes.

Mutual Aid Rediscovered

Adaptability of Cooperation

IT was an outstanding characteristic of medieval times, e.i., of the Feudal System, that men, having discovered the need of cooperating for their own or the common good, so easily found ways and means to serve their purpose *corporatively*. Prince Kropotkin was impressed by the information he found in Johannes Janssen's "History of the German People Since the Reformation" that immediately after a sea voyage had begun those on board of a ship created an organization, the existence of which terminated as soon as the destination had been reached. The purpose of this temporary corporation was to secure the welfare of all people aboard ship. Like other corporations, guilds, for instance, such a body exercised a degree of self-government which enabled it to levy fines. The money thus collected was donated to charity after the voyage and been terminated.

Today we have Cooperation on a wide scale; it too is proving its adaptability to many conditions. Thus the *Saskatchewan News* reports that

the first potato storage cooperative in the Province had been officially opened at Lumdsen on November 12th by the Hon. L. F. McIntosh, the then Minister of Cooperation and Cooperative Development. According to the account published in the new Bulletin issued by the Bureau of Publications of Saskatchewan, the storage building is one hundred feet long and fifty feet wide, with concrete walls one foot thick and twelve feet high. Divided into twenty-two bins, it has a storage capacity of thirty-three thousand bushels.

Purpose of the structure is to provide year-round storage for growers. This will permit orderly marketing by producers who will be able to hold their potatoes during the winter instead of being forced to market them in the fall. With the grading equipment the co-operative plans to purchase this year, the sale of a uniform, quality product will be possible. Provision of storage and grading facilities is expected to encourage the development of the potato growing industry on the irrigation project near Lumdsen in the Qu'Appelle Valley.

Cost of the project, approximately \$37,000,

was split three ways, with the group of potato growers in the co-operative, the Dominion Gov-

ernment and the Provincial Government each contributing one-third.

School Bus Controversy

A Question of Right

WHEN Catholics ask for school bus transportation for their children, it is not a matter of tolerance but of commutative justice. As tax payers they have a right to demand their children should not be asked to trudge wintry roads, while those attending public schools ride in comfort and safety. Nevertheless we have today a "School Bus Question" which creates bitter feelings in many communities in all parts of the country and taxes the patience of the people.

According to the *Tribune* of Hallettsville, Texas, the two new buses now in operation in this community accommodate only 116 children attending the local public schools. A third bus, able to transport the 54 children of the parochial school, could be supplied if the County Board "had enough money to operate it." With this problem a recent meeting of the local school board of Hallettsville concerned itself. As its President explained, according to the Gilmer-Aiken Act the funds needed to defray the cost of bus-transportation is granted only for the children attending public schools. For the rest, it devolves on the County School Board to provide additional transportation from local funds. As far as sup-

plying the third bus is concerned, the Board would be obliged to charge for the transportation of children attending the parish school at Hallettsville. According to the local paper referred to, this policy has already been adopted by a number of communities in that part of Texas.

However the question, as far as Hallettsville is concerned, is by no means settled, because the local School Board has decided to throw the matter into the lap of the County Board. While the law states that the operation of school buses is in the hands of this Board, there is no compulsion to operate them. What may be done appears from the fact that four independent districts in Lavaco County own and operate the required school buses. Whether the Board of the county in which Hallettsville is located will "take the bull by the horns" and provide their own school bus transportation, remains to be seen.

After everything has been said, one is reminded of a storm in the tea kettle which has been aroused by prejudice and intolerance, as if proof were needed that Right and Justice are by no means always safe in a Democracy. We have had too many proofs in the course of time that with ignorance and folly even the gods battle in vain.

Rural Problems

Glitter on the Landscape

A NATION of one hundred-fifty million people, facing what has perhaps never before in human history prevailed for more than a few years, a continued surplus of food, is indeed an anomaly. But this also is true; while we are burdened with a surplus of food needed for human consumption, there are people in other parts of the world who are undernourished and starving. So plentiful have been our crops that extraordinary means have been restored to, to store grain, while fruit, grown in the orchards of the country, has been permitted to go to waste. In addition, potatoes have been destroyed, but in all cases the growers have received from the Federal Government financial assistance.

One feature of the problem is pointed out in

Grain a Coop Quarterly, by Roy F. Hendrickson who relates the following observations.

"A recent automobile ride through the corn belt left one picture sharper than all the rest—the mushrooming growth of colonies of Government bins for the storage of price-support corn.

"They loom up in villages and sometimes in the open country. They are shiny and new but fast filling. The steel strike reduced the number built of that material, but aluminum that mirrors the sun like huge mirrors, rushed into the materials vacuum.

"The bins may be necessary to make the present type of price-support program effective. The corn may come in handy in case of a drouth or national emergency.

"But we need not fool ourselves on two points: 1. Corn, except in kegs, does not improve with

age—it can deteriorate seriously; 2. there is some limit, somewhere, to the quantity of corn that can be wisely stored without making a burlesque out of the price-support program.

"We may hit that limit next year or in 1951.

"In the case of wheat, the situation is far less serious now; but there too, quarantining the fruit of production which keeps it out of the channels of use and consumption will meet some inevitable limit. No farm program put on the statute books thus far can settle down with the smug assurance of permanence."¹)

However unhealthy a situation of this kind may be, the nation faces it with alarming indifference.

The Secretary of Agriculture, Mr. Brannan, has admitted that the Federal Government has become the largest receiver and warehouseman of farm commodities in the world through its purchase and loan programs. However, he has offered no constructive remedies for what he concedes to be "an unhealthy situation, necessary under existing laws." As we have pointed out on a number of occasions, it is a mistake to believe that conditions will continue indefinitely to favor an estate of society, such as the farmers, for instance. It is entirely possible that in the end the American farmer will pay a heavy price for our present so-called "Farm Program."

True Values Appreciated

Aggressive Youth

DURING his recent sojourn in Germany, the Rt. Rev. Martin B. Hellriegel, of St. Louis, discovered the young men in that country to be exceedingly active and aggressive. Not alone were the churches over-crowded during the services conducted for youth in honor of Christ the King; the entire attitude of the young men was such that the thought came to the American priest, their motto must be: "What can we do for the up-building of God's kingdom?" The observer found these young men revealed "a remarkable degree of maturity and responsibility." In proof Msgr. Hellriegel relates a personal experience as follows:

"Last night the officers of the Kolping Society met here in our home, planning their meetings from now (end of October) until June. The "eats and drinks" were not considered at all. The work is done by the young men themselves, and the Spiritual Director, who was present, merely "directed". Men were chosen from the Society to prepare talks on religion, social and political problems, to be discussed from the Catholic standpoint. *They do a great deal of reading and discussing.* They left at midnight and actually there was not an idle moment in the four hours meeting of the officers and not a moment of time was wasted."

In another place of the same communication, a letter written from Germany to America on November 5, Monsignor Hellriegel states:

"And you should observe the earnestness in their discussions. A few days ago, the socialists held a meeting. The Catholic young men went there, and by presenting the Catholic viewpoint so put the young socialists to shame that the meeting broke up and the Catholic young men were given a tremendous applause. They manifest such an apostolic outlook!"

Some eight or ten days prior to this event, Msgr. Hellriegel had gone to Darmstadt to address an audience of young men. Both this and other occasions of similar nature induced him to write: "I am convinced that the hardships of war, the hunger after the war, the collapse of so many material values which formerly had been lifted up to the sky, have awakened in these young people a true appreciation of permanent, spiritual values and a strong determination to translate them into their lives and actions and, wherever possible, to influence others in this regard."¹)

Msgr. Hellriegel draws no comparisons invidious or otherwise, hence we too will leave it to the reader to draw his own conclusions.

Some years ago, Professor Edward M. East, Harvard University, wrote: "America . . . is made up of people, the vast majority of whom take no interest in those sociological, political and eco-

nomie problems that must be solved, and solved correctly if the nation is to show continued success and progress." And this opinion is valid today.

¹) Loc. cit. Winter, 1949, p. 88.

¹) *The Living Parish*, December 1949, pp. 10-11.

SOCIAL REVIEW

Catholic Social Action

LATE in November over two thousand members of the Seamens and Waterfront Workers' Trade Union of Trinidad, celebrated the eleventh anniversary of the organization by attending divine service in the Cathedral of Port of Spain.

The preacher of the occasion, a Dominican, remarked in his sermon that their coming to the House of God as an annual event in the lives and activities of the Union was a sure indication of their acknowledgment of the dominance of God over them, their lives and their actions.—Women form an Auxiliary Branch of the Union.

NO fewer than four religious communities have been founded by Fr. Giacomo Alberione, a priest from Alba, in Northern Italy, now 65 years old. His first community, founded in 1914, is the Pious Society of St. Paul which specializes in the apostolate of the Press, radio and cinema. Already it has 230 priests and 230 lay brothers and there are 2,500 training to become priests or brothers. It has houses in England, Ireland, and in 16 other countries.

A year later Fr. Alberione founded the Daughters of St. Paul. This Community numbers about 1,000 Sisters. Their principal activity is the distribution of literature. In 1923 he founded the Pious Disciples of the Divine Master to promote a more exclusively contemplative life among women. It has 500 members. A little over a year ago he founded the Sisters of the Good Shepherd. This congregation was canonically approved a few months ago and has about 100 members.

Euthanasia

A RESOLUTION unequivocally condemning the practice of euthanasia has been passed by the French Academy of Moral and Political Science, following an address by Professor Portes, president of the French National Council of Physicians.

Based on moral and scientific considerations, the resolution is in complete accord with the position of the Church on this matter. The Academy is not a Catholic organization.

Credit Unions

ACTING in accordance with the expressed wish of the Archbishop of San Antonio, Most Rev. Robt. E. Lucey, eighteen Parish Credit Unions had come into existence in San Antonio parishes prior to the first of January of the pres-

ent year. All of these credit unions operate under a Federal Charter.

It is of particular interest to note that a number of these institutions have been founded in Mexican parishes, such as St. Agnes, and for St. Joseph's Chapel. The applications for a charter are, in these cases, signed exclusively by men bearing Spanish names.

Cooperation

IN Italy, the cooperative movement is now separated in two camps, the National Cooperative League, which is entirely Communist lead and organized, and the Italian Cooperative Confederation, which is "a Social Christian Movement having links with the Christian Democratic party and the Catholic Church almost as strong as those which exist in Great Britain between the Cooperative Movement and the Labor Party and Trade Union Movement," to quote Dr. Albonetti.

The Pope imparted the apostolic blessing to the National Assembly of the Italian Cooperative Confederation, conducted in the fall. Moreover, the Confederation's Council was granted a special audience at Castel Gondolfo, in the course of which the Holy Father spoke to each member, asking questions about the agricultural, rural and banking societies established in various parts of Italy.

Housing

WHAT has come to be almost a world-wide problem may be solved locally in many cases. In Antigonish, Nova Scotia, members of The Heights Co-operative Housing group, recently were obliged to work against time to get their houses closed in before the coming of severe winter weather. It was in this situation fifteen students of St. Francis Xavier University volunteered and went to work with hammers, nails and boards. These students of sociology, under University Professor Dr. Dan MacCormick, returned the next day, twenty-two strong, and an even greater number volunteered for the following day.

Twelve houses have been under construction since midsummer, of last year; with only the evenings, and a few half-days and holidays in which to work, the approach of cold weather threatened to undo much of the effort of the buildings. Hence the students of St. Francis Xavier's went to the builders' aid. Early in December, five of the houses had been completely boarded in, one had all but its roof and the remaining six were in different stages, varying from almost the skeleton frame, to nearly-completed. The outlook for the completion of all, or at least most of the dwellings was, however, favorable.

Narcoanalysis

AMONG the problems discussed by the medical scientists who had gathered in Rome in the fall of last year, was narcoanalysis. Its use in criminal cases was declared in conflict with the norms of positive legislation by Dr. Palmieri, of Naples University. Narcoanalysis is considered a special form of psychoanalysis with the employment of drugs.

Dr. Palmieri said that statements obtained from persons by this method have no guarantee of truth since they are extorted from an individual while his mind is in a clouded condition. (In connection with this, it is recalled, that narcoanalysis was mentioned in connection with the examination of Cardinal Mindszenty, imprisoned Primate of Hungary, before his trial.)

Internationalism of Capital

THE Ford Motor Company has announced the completion of its new factory at Alexandria. The plant covers nine acres of land and is said to be a perfect example of the new type of streamlined, modern factory. It includes a magnificent workshop, equipped with the latest type of modern machinery; well furnished offices; a spacious restaurant; and all manner of amenities for the workers themselves, including hot and cold showers.

The Ford Motor Company in Egypt spent \$2,000,000 on the new plant, it was revealed.

Food Exports

OUR country has once more helped to supply the demand for food in other countries by increasing its exports in the year 1948-1949. The 49,521,000,000 pounds of food shipped to foreign countries during the twelve month period is 15 percent more than in the previous year and more than 5 times the average tonnage exported in 1935-39. Exports accounted for more than 16 percent of the food distributed during the 12 months. Exports of grains made up 82 percent of the total tonnage of food shipped abroad, an even larger proportion than in other postwar years. The dollar shortage tended to stimulate purchases of grains by European countries since these products provide food energy at lower cost than most other foods.

Countries participating in the European recovery program took 63 percent of our food exports in 1948-49. Far Eastern countries received 19½ percent to rank

second, while the Latin-American Republics with 9.2 percent were third. Among individual countries or areas, the area of Germany occupied by the United States and Britain took the largest share of our food exports with Far East areas under American military control ranking second.

Occupational Training

THE Nova Scotia Department of Education has tackled the shortage of land surveyors by opening at Lawrencetown, Annapolis county, what is believed to be the only fulltime school of surveying in Canada. The school now has 10 students and shows signs of developing into something considerably larger.

The provincial director of vocational education has stated there is a prospect of a post-graduate course in serial surveying, to be given at the school when the first class has completed the regular course.

SIX men representing five different lumber and other business firms recently completed the second in a series of one-week courses in methods of testing quality and performance of adhesives, offered by Timber Engineering Company. Its research laboratory staff teaches these courses. Future training courses in glue quality and performance, as well as in other subjects, are scheduled at the rate of one each month, from January of this year onward.

On completion of such a course, each man trained will have received instruction which enables him to return to his employer fully informed and able to advise on quality of glues being used in the plant or to determine properties of glues that are being considered for use.

Illegal Boycott

THE National Labor Relations Board found the A.F. of L. Metal Polishers' Union and its Indianapolis, Indiana, local to have engaged in an illegal secondary boycott by directing members who were employees of one company to refuse to perform sub-contract work for another company against which the union was conducting a strike.

The union members who refused to perform the work were employed by the Climax Machinery Company at Indianapolis. The work involved was chrome plating which had been ordered by the Adams Plating Company, also at Indianapolis, where the Metal Polishers' union had been on strike since November 1948. The refusal to do work for Adams occurred in March 1949.

The Open Sunday

ON a recent occasion, the Archbishop of Vancouver, Br. Columbia, Most Rev. William Duke, made known his opinion on Sunday observance, opposed both to the puritanical "Blue Law" and the "Open Sunday." His remarks on the subject had to do with the rejection of a motion by the City Council, which sought the holding of a plebiscite to decide "whether this port city" (Vancouver) should inaugurate "open Sundays."

"Certainly, even a favorable plebiscite on the matter would not take away the sanction of Divine Law," said Archbishop Duke, who reminded his audience that sanctification of the Sabbath Day is "one of the reasons why a church is erected." And, added the Archbishop, "it would be very far-fetched to make reaction justify a large extension of labor employed in beverage rooms, theatres and commercial sports arenas. The preservation of Sunday is of the greatest importance at the present time when recognition of our duties to Almighty God has practically vanished in many quarters. Happily our country has one law that maintains the Christian character of Sunday, at least in externals."

Co-operative Farming

THE Surveys Branch of the Saskatchewan Resources Department has completed a sub-division survey of eighteen sections of land, slated for veteran's co-operative farming in the Carrot River area in northeastern Saskatchewan.

The provincial Controller of Surveys said, the land, situated in burned-over forest area, is now laid out in sections and quarter sections. Clearing and breaking operations have been under way, and most of the acreage will probably be ready for seeding in 1951.

Agriculture Study

PROSPECTIVE farmers all over Ireland, from boys in school to young men about to begin their careers, are enrolling in classes to acquire the technical knowledge they will need in their work. In fact, this trend in Ireland toward more training for its farmers is taking on all the aspects of a vigorous movement. Among its active supporters are the Department of Agriculture, the County Committees of Agriculture, the Irish Agricultural Organization Society, Muintir na Tire, and the Young Farmers' Clubs.

Opportunity to study technical agriculture is being provided through classes in community centers, in the residential agricultural schools for boys, in the secondary schools—and in all of them enrollment is constantly increasing.

Classes that are being offered in the community centers have been organized under the auspices of the County Committees and are regarded as the most valuable form of local instruction thus far devised. James M. Dillon, Minister of Agriculture, is working to improve them and anticipates that with the cooperation everywhere evidenced they will soon be made even more attractive and valuable.

Supsidies Opposed

ONE of the resolutions adopted at the annual convention of the Farmers Union, held in Utica, N. Y., in the fall, deserves special mention and approval.

This resolution asked for a discontinuance of the co-operative payments under the Federal Milk Order. Doubts were expressed as to whether these payments, totalling some \$13 million dollars in the past 11 years, have brought "a single cent's worth of better return or better marketing conditions to farmers." The resolution pointed out that although this money comes out of farmers' pockets, they have no influence or control over any of the (government-controlled) co-operatives that handle the money, nor do they receive any accounting.

Mechanization of the Farm

THE completion of the first of a series of courses to train teachers in the use of agricultural machinery has been announced by the Ministry of Agriculture in Ankara. This coincides with the beginning of a similar course for mechanics. According to the Ministry, Turkey plans to train 1,000 mechanics a year. Additional courses will be set up in provinces throughout the country.

The speed-up in the Turkish training program is in anticipation of increased imports of farm equipment under the European Recovery Program. These training programs will supplement the relatively modest program that has been going on for some years in Turkey.

Farm Ponds

IN parts of Missouri farmers are showing increasing interest in pond development. One State official has said, "We've stocked more ponds recently than at any time I have been with the Game and Fish Commission."

Other reports state: "Fish planting was the order of the day in September, and from the way the farmers came to get their fish for ponds, proves they are interested."—"Stocked 60 ponds out of 61 applications in Ralls and Marion counties this fall and we are getting good reports from past stocking."

HISTORICAL STUDIES AND NOTES

PROPAGANDA FOILED

A Contribution to the Study of Prejudice and Intolerance

By

FR. THEO. PLASSMEYER, O.F.M.

X.

War Hysteria

THIS atmosphere of suspicion, espionage, exasperation and vilification was not at all restricted to Teutopolis. It was hanging over hundreds of German-American communities, especially in the Middle West. How could it be otherwise?

Propaganda

George Creel had opened all the sluices of his vast publicity apparatus, flooding the country with sensational war propaganda for the express purpose of "selling the war to the people". However, one especially odious channel of propaganda should be mentioned: A committee had been organized which provided all ministers and priests with material for "a ten minutes pep talk every Sunday," and anyone who would not respond to this high-pressure salesmanship rendered himself suspicious. Creel's campaign was intensified by the venom of atrocity stories spewed from across the ocean upon our country by English papers of the type edited by Lord Northcliffe; and not to accept them wholeheartedly was enough to be branded a pro-German. Moreover, it is well known that local authorities frequently connived at the chicaneries and excesses perpetrated against unoffending citizens. President Wilson publicly questioned the loyalty of some German-Americans; and the federal authorities assumed a very tolerant attitude towards this widespread agitation.

Hysteria

The fruit of this intense propaganda was hysteria. Everything German was tabooed. German papers, with an honorable record of fifty or more years of notable service to the public, were obliged to send an English translation of any reference to the war, not excepting Associated Press dispatches, when the mail edition was deposited at the Post Office. The teaching of German was discontinued

in most schools and German professors were ostracized. Zealots dragged from telephone booths persons using the German language, or any other foreign language, and accused them of being spies. German sermons were frowned upon. Ministers preached from their pulpits: "To hell with the Kaiser and his Huns." Naturally other ministers, especially Lutheran ministers of German descent, resented this, made imprudent remarks before their congregations and trouble followed. One day Mr. Kerrick dropped into my office again and complained that he had failed to dissuade some Lutheran ministers in the southern part of the state from using imprudent remarks in their sermons. Whilst he would not criticize them for sympathizing with the fate of their folks and friends of the Old Country, he could not permit them to continue to preach in that hostile spirit—nor would he like to stir up a still worse sensation by their arrest. Now, since most of them were American-born like myself, he had come to ask me for my permission to use my name and example to map out for them a line of peaceful conduct. I answered him that, though I did not think it diplomatic to hold up to Lutheran ministers a Catholic priest for their model and did not like to be placed in the limelight, he could proceed in this matter according to his own discretion. Soon after, he reported that he had succeeded in appeasing his parties.

Things went from bad to worse, everything seemed to go topsy-turvy. Persons with German names were expelled from the clubs of poets. German singers and violinists were barred from the stage. Madame Schumann Heink, heroic mother whose sons were divided, fighting on both sides of the belligerent nations, Gold Star mother at that, was not permitted to sing publicly her incomparable *Stille Nacht*. Dachshund, sauerkraut, German measles were called liberty pup, liberty cabbage and liberty measles. 'So intense was the feeling!

Suspicion

Self-appointed stool pigeons turned up everywhere to report the slightest discordant note to the authorities. Sound judgment and mutual trust went out the window, and in came confusion and suspicion. The man who *COULD* not buy Liberty bonds was looked upon as one who *WOULD* not.

Many, to escape the annoyance of having their

home daubed yellow overnight or being horse-whipped, borrowed money from the bank and paid interest to buy War Stamps and Liberty Bonds. The President's cabinet, when it dined out together, would talk about the weather for fear there might be a spy among the waiters. Finally, when in 1918 the great influenza pandemic broke out and hundreds and thousands of Americans died, it was even suspected that Germany, the birthplace of the aspirin tablet, had filled these pellets with germs, so that anyone taking one for a cold was sure to get the "flu". Mass propaganda had produced mass suspicion, mass confusion, mass hysteria; that was our war hysteria, bred under the cover of "patriotism".¹⁾ But enough of that. How did Teutopolis fare in the meantime?

Teutopolis and war hysteria

How did Teutopolis bear up under the war hysteria? Our parishioners could not remain unaffected by this national psychosis. The war cut deep into everyone's life. But, thank God, our people were not of the emotional type. They had sound nerves and a sound, Christian outlook upon life; a nervous breakdown was rare amongst them. Still the regulations of the National Food Administration were meant for all citizens, also for our parishioners. We had our meatless days, sugarless coffee and flourless bread, as well as the rest. But we had already our Fridays, and that meant a meatless day every week. Then the Ember days for December, 1917, and the abstinence prescribed by the Church for the season of Advent, four weeks before Christmas, made practically the whole month of December meatless. Finally, in the early part of 1918, we, as Catholics, had to observe the Lenten season before Easter; and that meant forty days of fast and abstinence from meat. Thus we did even more than the Food Administration asked us to do. To tide us over the sugarless coffee, corn sugar appeared on the market as a substitute. But that product did not contain much sugar and was too insipid for the taste of most consumers. The consequence was that sugar bowls disappeared from our restaurants and the socials of ladies, and sugar shakers took their place and they were generally empty. We managed to get along

with our regular allowance. It was different with flourless bread. Meatless days implied the use of more flour; and there was the pinch. When housewives went to buy flour, they had to buy also coarse flour, graham flour, or even rice, to get white flour. Their pantry shelves were overstocked with substitutes. And what about the flour for our altar bread? We used a great deal; the parish was large and frequent Communion was practised. Here Mr. Joseph Siemer of the Siemer Milling Company, who for many years had donated the flour for that purpose, knew a way out. He applied the *epikeia*. Prohibition was already in the offing; and the most zealous prohibitionists were willing to allow Catholics and Jews wine for sacramental purposes. Hence Mr. Siemer interpreted this to mean that the Food Administration would also allow pure flour for the same purpose. It worked with the advantage that Mr. Siemer's procedure did not require any red tape.

German language

Our moderate use of the German language did not seem to provoke any particular suspicion. We had the express recommendation of Mr. Francis G. Blair, State Superintendent of Public Instruction, to teach German in our schools; and I continued to preach every Sunday a German sermon in one of the three Masses—unmolested.

War Gardens

Yes, we had our war gardens. The school authorities enthused our children for war gardens; and the school children brought such pressure to bear upon me that I did not deem it wise to resist them. The girls wanted to raise potatoes and the boys decided that popcorn would be the thing to plant for "the boys in the camp". I had a part of the playgrounds plowed and prepared for the girls. The boys helped themselves to a plow and a team of horses and planted a patch of popcorn about as large as a city block. But, oh, the grief they both experienced! It is said that the children of the country worked 80,000 such war gardens and raised several million dollars' worth of foodstuff. Maybe they did. Ours worked hard... Many a time the girls showed me their chubby hands bloody with blisters, and they raised a bumper crop. But the potato crop of the country was so big that the girls despaired of marketing theirs with any profit. The parents finally took the potatoes off their hands. The boys' grief with their popcorn was still greater. They had raised

¹⁾ For all this and more on "propaganda", "suspicion", "hysteria", etc., see: 1. Pathfinder, March 7, 1939. 2. Frank Sinclair, Milwaukee Journal, March 8, 1939. 3. America, January 11, 1941; and 4. German-Americans in Politics 1914-1917, by Clifton James Child.

an exceptional crop. It was ripe and one afternoon they had decided to gather it the next day. But, behold, when they met at the appointed hour to reap the fruits of their hard labor, every ear of popcorn had been stolen!

The walnut-tree racket

Sometime in July, 1917, two pert young fellows posing as "government employees" called on our county supervisor, Mr. Wm. G. Pruemer, to buy the walnut trees growing on his farm about four miles southeast of Teutopolis. Mr. Pruemer rendered wise by the experience of other farmers in the county, irresponsible "government employees" having caused unpardonable havoc among their walnut trees, called for identification papers. They had none, and departed disgruntled. Shortly after the same "government employees" appeared again and simply proceeded to cut down the trees. Mr. Pruemer approached them and demanded that they either properly identify themselves or leave the premises, and informed them that, if they would cut down a single tree without establishing their right to do so, he would "fill them up with buckshot." Of course, that was one of those "imprudent" remarks that caused so much annoyance. The "government employees" departed, threatening Mr. Pruemer that they would make him "feel sorry for that." Now Mr. Pruemer realized that the lads might "frame up" on him. He called on me; told me the story; and begged me to assist him, if any trouble should arise for him out of this encounter. And, indeed, only a few days after Mr. Kerrick called on me for a very brief interview. Said—

Mr. Kerrick: Father, do you know Mr. Wm. G. Pruemer, your County Supervisor?

Myself: I do, Mr. Kerrick. He belongs to our parish.

Mr. Kerrick: What kind of character is he?

Myself: Do you refer, Mr. Kerrick, to his loyalty as a citizen?

Mr. Kerrick: I do, Father.

Myself: Well, Mr. Kerrick, I can guarantee Mr. Pruemer to be as loyal a citizen as anyone in the whole United States. Only Mr. Pruemer has a weakness.

Mr. Kerrick: What do you mean, Father?

Myself: I mean to say that Mr. Pruemer is hot-tempered; and if anyone should try to take undue advantage of him, that party exposes himself to the danger of being treated to a language not to

be found in Webster's Dictionary, still less in the Bible. Mr. Pruemer might even do worse.

Mr. Kerrick (laughing): I don't blame Mr. Pruemer for that. That will do. You will, please, excuse me, Father. I am in a hurry. I am sincerely thankful for your information. Goodbye, Father.

Since I saw Mr. Pruemer attending Mass on the following Sundays and since we were all living fast during those days of war hysteria, I never took time to inquire what might have happened to Mr. Pruemer. That I learned more than twenty years later, when Teutopolis celebrated its magnificent Centennial in 1939. On that occasion Mr. Pruemer approached with a broad smile, stretched out his hand and said:

Mr. Pruemer: Finally I have a chance, Father, to express my thanks and appreciation to you for what you did for me during the World War.

Myself: Mr. Pruemer, you have me guessing.

Mr. Pruemer: Father, don't you remember the trouble into which I got with Mr. Kerrick on account of my walnut trees?

Myself: Oh, yes; I remember that only too well.

Mr. Pruemer: You know, Father, Mr. Kerrick was a good man, fair and level-headed; but at the same time he was a man of few words and swift action. And this is what happened that afternoon: I was in town and met Mr. Kerrick on the street. He stopped me and asked abruptly: Are you Mr. Pruemer, the County Supervisor? I answered: Yes, sir, I am. *Mr. Kerrick*: Mr. Pruemer, you are under arrest; then he took me to Mr. Ben Weber, our city mayor, put me under his custody, and said: Too bad for you, Mr. Pruemer, if you are guilty of the anti-American conduct of which you are accused. You will either have to furnish a \$15,000.00 bond before I release you or you will have to go along with me to Springfield as my prisoner. *Mr. Pruemer*: You may imagine, Father, how surprised I was. Then he left and I saw him make for the friary. After a few minutes he returned and declared: Mr. Pruemer, your pastor has cleared you. Then he released me, apologized for his conduct, and departed as abruptly as he had arrived.—Later on these same two "government employees", who in reality were only employees of a manufacturing company in East St. Louis, which had taken a war contract to furnish gun stocks for rifles, were sentenced in East St. Louis to a federal prison for some other violations of the law. Mr. Pruemer appeared against them as a character witness.

(To be continued)

Book Reviews and Notes

Received for Review

- Duffey, Felix, C.S.C.: *Psychiatry and Asceticism*, Herder Book Co., St. Louis, 1949, \$2.
 Meschler, Maurice, S.J.: *The Life of Our Lord Jesus Christ*, Vols. I and II; Herder Book Co., St. Louis, 1949, \$6 each.
 Anderson, James F. *The Bond of Being*. Herder Book Co., St. Louis, \$4.
 Martinez, Louis M., D.D. *Secrets of the Interior Life*. Herder Book Co., St. Louis, \$3.
 J. F. N.: *Forcing God out of the Schools; Our Sunday Visitor* Press, Huntington, Indiana (no price).

Reviews

- Hellriegel, Rt. Rev. Martin B. *Vine And Branches* (Vol. 1, *VINE*). Pio Decimo Press, St. Louis, 1948. 317 Pp. \$4.

VINE is the title chosen by the author for the first of his set of two volumes of meditations or sermonettes, on the feasts and seasons of the Liturgical Year. As the title would indicate, this volume treats essentially of the feasts of Our Lord, the Vine, or more accurately, of the temporal cycle. Each of the eight chapters is given over to one of the various seasons with an appropriate introductory phrase culled from the Liturgy of the time.

It is with sincere enthusiasm that we welcome the publication of this series of homilies on the Liturgy of the temporal cycle. It is with equal enthusiasm and much interest that we observe that this book appeared shortly after *MEDIATOR DEI*, the Encyclical Letter of His Holiness, Pius XII, on the Sacred Liturgy (20 November 1947). His Holiness, in paragraph 161 of *MEDIATOR DEI*, says "...it requires a diligent and well ordered study on our part to be able to know and praise our Redeemer ever more and more; it requires a serious effort and constant practice to imitate His mysteries..."

Monsignor Hellriegel seems to have caught exceedingly well the spirit expressed by our Holy Father in the above words. In the *VINE*, he gives us meaningful and understandable meditations on the Masses and great feasts of this cycle in simple yet profound language.

Using the *VINE* along with the missal in preparation for assisting at Mass will bring one to a closer realization that the Liturgical Year, which, as His Holiness has already pointed out, "...is not a cold and lifeless representation of the events of the past, or a simple and bare record of a former age." (*MEDIATOR DEI*, par. 165). Monsignor Hellriegel has very smoothly worked into these "little sermons" materials from the Breviary (i.e. versicles, antiphons, hymns, etc.) as well as materials from the daily missal. In this manner, the laity is made to become increasingly aware of other phases of liturgical worship, thereby enhancing their participation in the Sacred Liturgy.

Religious and laity alike will find this book very profitable reading. We look forward with pleasant

anticipation to volume II, the *BRANCHES*, which will be devoted to the sanctoral cycle. *NOTE*: The quotations from the *MEDIATOR DEI* are from the Vatican Library Translation published by The National Catholic Welfare Conference.)

V. C.

Gross, N. L. *One Hundred Years of Mackville, 1849-1949*, pp. x-94.

In connection with the centenary of the parish at Mackville, Wisconsin, the pastor published a historical sketch of this hamlet which lies north of Appleton in the Fox River Valley. The first settlers were Irish emigrants from northeastern Ohio. Even the name Mackville represents an evolution from "McGillan's Corners" and "Mack's Ville".

The first Germans arrived in 1855. "Up to the late 50's the German settlers were mostly immigrants from the Fatherland, but following them came Germans from the vicinity of Milwaukee who, having improved their fortunes by tenant farming in that locality, now sought farms of their own." The early priests, by contrast, were neither Irish nor German.

The political uniformity was remarkable. In the election of 1856 the Democrats captured 45 votes to the Republicans' 5. Four years later Lincoln polled 16 to Douglas' 79.

In 1861 a flag raising ceremony was held. Father Dael's stirring address made the occasion memorable. Then six men served as soldiers in contrast to twenty-three in the second world war.

Farmers began sheep raising in 1860, the next year the railroad reached Appleton thereby binding Mackville to the south rather than to the port of Green Bay, and in 1863 the Canadian thistle made its undesired debut.

The author casts an abundance of light upon the twenty-one itinerant priests who served the parish until 1874 and upon the fourteen resident pastors who completed the century. Father Gross shows an appreciation for medical history in limning Father Spitzelberger (1899-1905) who, as a devotee of Father Kneipp walked barefoot in the dewy grass and in his garden. It is further alleged that he had the sisters and the school children imitate his gambling on the lawn.

A school, staffed by Father Buschle and a layman, opened its doors to 60 pupils in 1875. At the time there were only 16 schools in the Green Bay diocese. Next a lady was hired to help in the work and in 1885 three Dominican sisters from Racine took charge. Four years later they left and in 1891 Franciscans from Alverno came to stay.

The book abounds in data on finance and on diocesan fission. It delineates traditional "firsts", and presents lists of officers as well as excellent illustrations.

Father Gross' book may find few readers but his example should find many imitators.

B. J. BLIED, PH.D.

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Social Justice Review (indexed in *The Cath. Periodical Index* and *The Cath. Bookman*) is published by the Central Bureau.

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All correspondence intended for either *Social Justice Review* or the Central Bureau, all missions gifts, and all monies intended for the various projects and Funds of the Central Bureau should be directed to

Central Bureau of the Central Verein
3835 Westminster Place, St. Louis 8, Mo.

Reports and news intended for publication in *Social Justice Review* should be in the hands of the editors not later than the 18th of the month preceding publication.

PLEADING THE EXPELLEES' CAUSE

ADDRESSING its friends, and in particular "the Friends in Maryland," the National Council for Prevention of War early in January called attention to the following conditions and circumstances:

"Did you know that Germans and persons 'of German ethnic origin' are specifically excluded from the present Displaced Persons law? The only mention of Germans is in section twelve, which restores to German Nationals one-half of their old immigration quota of 25,957 a year and allots the other half to "expellees," but gives them no status as DPs. Yet the 'expellees' number twelve million persons 'of German ethnic origin,' who have been up-rooted from Eastern Europe and the Balkans by the Potsdam Agreement and dumped into the truncated Germany without homes or jobs and consequently are potentially the most explosive force in Europe."

The organization, one of whose vice-chairmen is Msgr. Donald A. MacLean, of the Catholic University, while Fr. Paul H. Furfey, of the same University, is a member of the Executive Board, deserves credit for calling attention to the injustice of the present arrangement which excludes people of "German ethnic origin" from obtaining the advantages our nation is granting the DPs. The fact of the matter is, the Potsdam Agreement, for which we are so largely responsible, has granted half-dozen nations authority to drive out people who had lived among them and proved excellent citizens for hundreds of years. To almost all countries involved in this "greatest crime of history,"

as Pope Pius XII has called it, the Germans came at the request of native rulers for the purpose of tilling the soil and introducing crafts. Moreover, the Potsdam Agreement, which was agreed to by our Government, did not even provide that the expellees should be permitted to sell their property or carry with them into exile some part of it. Consequently these millions arrived in Germany completely destitute, robbed in most cases of everything except the clothes on their backs.

It has been customary for Protestant writers to condemn the Revocation of the Edict of Nantes and the expulsion of the Huguenots from France in consequence of this unjustifiable act of an autocratic monarch. Of course, they blamed the Church for this action. Thus the President of the seminary of Yale College declared on the day of National Fast (August 20, 1812), having referred to the event mentioned, to St. Bartholomew's Eve etc: "Well might it be said, that this Beast (meaning the Church) made war with the saints and overcame them; and that this woman was drunken with the blood of the saints, and with the blood of the martyrs of Jesus."

No Catholic, on the other hand, would think of accusing the Church of England and the Episcopal Church of our country of having connived with Stalin to permit these Germans and people of German origin to be driven out of their homes penniless, because Churchill and Roosevelt were members of the anglican communion. The Huguenots were moreover, permitted to

sell their property and take their wealth with them. Similarly the Archbishop of Salzburg, when he found it necessary to expel the Lutherans from his principality, granted them the opportunity and time to dispose of their homes and their lands. The representatives of the American people seem not to have entertained this thought, although the motive of brotherhood cultivated in their lodges should have at least suggested this saving act of justice and humanity to them. Let us add, Senator William Langer, of North Dakota, has proposed what is said by the National Council for Prevention of War to be an excellent amendment to Senate Bill No. 2486, to the DP law. It would give German refugees and expellees equal status with others as Displaced Persons.

Requests for Aid

BECAUSE the vast majority of refugees and exiles are known to be without work, we were recently asked, "how do these people manage to subsist?" The inquirer was rather astonished to hear from us that the German Government was paying each individual or family a monthly allowance. "And where does the German Government obtain the money to thus help twelve million people to subsist?" That is indeed the question.

How these circumstances affect individuals, we found told in a letter, addressed to the Bureau by a woman, seventy-five years old, who was driven out of Silesia. She writes us: "Since I was exiled, in 1945, I lived for a number of years in a very remote village in Bavaria, and my income consisted of forty marks, granted me from public welfare funds. This sum barely sufficed to furnish me with food. It was impossible to buy anything else, and I could not earn money by my own effort, because I am seventy-five years old. Since January, 1949, I am here (in Wuertemberg) with relatives, who, on account of my age, are willing to care for me. But I no longer receive any payments and because my relatives too are exiles, their income is not sufficient to provide for all the members of the household. Therefore, I am entirely dependent on charity."

The circumstances in the case are vouched for by the Catholic priest of the town, where this woman now resides.

At first, after the battles and bombing had ceased, the Germans and Austrians writing to America asked for food. For the past half year the requests reaching the Central Bureau are chiefly for clothing, underwear, household goods, etc.

Typical of many letters received by us is the following communication, the truthfulness of which is verified by the Catholic pastor of the village where the writer, a woman, resides:

"We were expelled from Silesia, in January, 1945. My husband, is still in Polish captivity. My son, of twenty-seven years, is missing in Russia. I have two other children, twins fifteen years old, who are still in school. To clothe them is one of my great worries.

You can buy things now in Germany, but I lack the money to do so, because I receive only a small dole which merely suffices to defray the expense of food. I hope, therefore, that it will be possible to relieve my economic need by some gift for which I will thank you in advance."

Two months after leaving St. Louis, a large parcel of medical goods was delivered to the Gray Sisters at Kiel in Holstein. This is one of the Provinces of Northern Germany in which so large a number of refugees and exiles have been domiciled after their arrival in Western Germany.

Writing in English, Sister Superior M. Mathilde says: "We wish to thank you very much, because all of the contents of the package is of great importance and of high value and essential for our work. Under the conditions of life existing here, it is for us impossible to procure medical implements, etc. Hence, we and the ill we serve have been most efficiently assisted by you."

A teacher of refugee children, himself a refugee, thanks the Bureau in his own name, the name of his family, and of another exile for a package of clothing, etc., sent him. The other man was given a quilt, "because for him too winter is approaching."

The quilts apparently impressed the teacher. Their mode of production revealed to him the serious intention of those cooperating in this charity.

Contributions—Large and Small

WHILE many of our members neglect to support the Bureau, there are others, and even non-members, whose generosity has continued for years. Among them we remember with gratitude a resident of Minnesota, who was born in a log cabin in the wilds of northern Wisconsin, who has sustained not one but a number of our efforts by his contributions for twenty-five years past.

Outstanding among the contributors to our Christmas Fund and Endowment Fund have been the members of the Spaeth family, who, originally from Illinois, now reside in various parts of the country. A year ago the Spaeth Family Foundation donated shares of a well-known corporation to the Endowment Fund; they represented almost five thousand dollars toward the end of the past year. To this liberal donation the Foundation recently added one thousand dollars in cash.

The number of Bishops who remembered the Central Bureau with a donation in response to our Christmas appeal should encourage our people to cooperate wholeheartedly with the various efforts of the Bureau. We are particularly anxious to have them know that no one should hesitate to send a small gift, in the belief that what the Bureau requires are "big" sums of money. Our faith in small things and the widow's mite leads us to desire that many should give what they can afford in proof of their interest in the cause and their willingness to cooperate in Catholic social action.

A Gratifying Result

IT is a pleasure to report that the response to our Christmas appeal has been quite satisfactory. Moreover, many of the donors added words of encouragement and commendation to the messages announcing a gift. As of January 17, the total of gifts received was \$3,066. But we are convinced that a sufficient number of scattered donations will raise this sum considerably in the course of the next few months. Last year, the Bureau received a "Christmas donation" as late as July. To all donors let us express our sincere gratitude for the favorable reception they have granted our appeal.

Opportunity for Action

TOWARDS the end of January Secretaries of all societies affiliated with the Central Verein, received copies of our two recent publications: the "Prayer for the Holy Year" composed by the Holy Father, and "Catholic Education: A National Social Blessing," written by Fr. A. Muntsch, S.J. Secretaries are requested to call these publications to the attention of the members of their societies and to facilitate their distribution. Special efforts and sacrifices must be made during the present Holy Year to bring about what the Pope desires, "the grand return to God" throughout the world. The distribution of the prayer leaflet may be expected to promote the great and noble cause the Holy Father has so much at heart.

The Bureau's round-letter calls attention to the need of positive Catholic social action, not merely negative opposition to Communism as being the demand of the hour. It refers to the statement of the Cardinal Patriarch of Lisbon, Portugal, that "Communism is the scourge sent to a de-Christianized society for its failure to live up to the Christian doctrine of social justice and human brotherhood." To promote social justice and charity has been the purpose to which the Central Verein has dedicated itself in a particular manner for forty years past, the round letter states.

Should be Read

THE Proceedings of the Ninety-fourth Convention of the Central Verein, conducted in San Francisco, California, in August of last year, have been published in the shape of a 166-page paper-covered book. Copies can be obtained from the General Secretary of the CV, Mr. Dobie, or from the Bureau. The first 106 pages are devoted to the addresses, meetings and business transactions of the Central Verein, and the remainder of the book to the affairs of the National Catholic Women's Union.

Officers of State Branches and local units of the Verein should read carefully the record of what transpired at the last national Convention. Of particular interest will be the address by the Co-Director of the Central Bureau, Fr. Suren, entitled "The Central Verein and its Mission" (p. 49-53), and the Record of the Central Bureau's activities, together with the Director's address (p. 28-42). These pages will grant to officers

and members a better understanding of the social principles and the program of Catholic action promoted by the Bureau and the Verein.

Reprints

THE Central Bureau has now published a four-page leaflet, the "Prayer for the Holy Year," composed by Pope Pius XII. An indulgence of seven years for each recital, and a plenary indulgence for the daily recital during a whole month is attached to the prayer. Free copies can be obtained from the Bureau upon request.

Our new pamphlet, "The State and the People" by Rev. Dr. Charles Bruehl is also ready for distribution. Published with the sub-title "The Drift toward State Socialism and Totalitarianism," the 26-page publication is an analysis of the lessons to be learned from Germany's subjection to a tyrannical government and the means for arresting the drift toward the all-powerful, centralized State, to the neglect of self-help, mutual help and local self-government. Dr. Bruehl's message contains important directives for those who have the welfare of our country at heart. Price fifteen cents a copy, a dollar the dozen.

Our Day Nursery

AN institution, which meets an urgent need in a large city—assistance to mothers forced by economic circumstances to labor in industry to support themselves and their children—St. Elizabeth's Day Nursery enjoys an enviable reputation in St. Louis. The annual Christmas celebration conducted for the children reflects the esteem in which the institution is held.

To begin with, a group of smaller children, accompanied by a few of the Nursery's staff, called upon Most Rev. Joseph E. Ritter, Archbishop of St. Louis and Spiritual Protector of the CCVA, shortly before Christmas. The little tots sang carols, recited verses in the Christmas theme, and presented His Excellency with a handwoven rug, made in the craft room of the Day Nursery by older children. The delegation of children and elders visited also the Central Bureau.

A party, reflecting the true spirit of Christmas, was conducted at the Nursery on December 18. The St. Louis District of the Women's Union and the Young Ladies District League contributed liberally of their time and funds on this occasion. In addition, the following civic organizations furnished gifts of one kind or another: The Good Fellow Club of Grand Leader, the St. Louis Girl Scouts, the St. Louis Service Women's Post, the Spanish War Veterans, the Christmas Bureau of the Social Planning Council, the Lions' Club, the Elks Club, the Student Conclave of St. Louis University, the Gravois Hardware Company and the Broadway Hardware Company. Three friends of the institution, among them Mrs. Fellenz of Baltimore, Maryland, also donated money and candy.

We note these contributors in proof of the interest St. Elizabeth Day Nursery has aroused in the community and the many friends it has made in the course of years.

Young Men Point the Way

THE Christmas appeal of the Central Bureau never fails to elicit a certain number of responses which are both gratifying and reassuring. Among such responses this year was that received from the Young Men's Sodality of Portage des Sioux, Mo.

Accompanying the check for \$7.50 was a note penned by the Secretary, Walter Schaeffer, which read in part: "Just a line to tell you that this money did not come out of the treasury. We just passed the hat and this is what we got from the nineteen members present at the meeting."

It is to be noted that the above contribution represented a voluntary gesture on the part of the members severally and thus constitutes tangible evidence of their interest in the Central Bureau. If the same practice found its way into all our affiliated societies, albeit it were done on rare occasions, the assistance thus given the Bureau would be substantial enough to enable us to expand our program in practically all our fields of endeavor.

Co-Director Speaks in Carlyle

ST. Mary's Parish in Carlyle maintains the laudable custom of installing the officers of the principal parish societies on a single occasion which is marked by a note of seriousness and dignity. By invitation of the Pastor, Msgr. Bernard Hilgenberg, Father Suren addressed the installation meeting, held this year on January 11.

The speaker emphasized, when addressing a hundred men and women assembled for the occasion, the importance of the parish in the structure of the Catholic Church. A living parish, it was explained, will give evidence of its life in thriving parochial societies. A plea was made for more constructive meetings with a solid program, such as that presented by the Verein, to serve as the basis for Catholic Social Action.

All the societies of St. Mary's Parish in Carlyle are affiliates either of the CV or the NCWU.

Developing a Tradition

IN Philadelphia, the group that uses the Volksverein Hall, once more dedicated an evening to the presentation of a Christmas play in German, an annual affair. The players were students of Little Flower and the Roman Catholic High School, while Rev. Andrew P. Brown directed the play, "Little Eva's Christmas Dream." The girl actors were tutored by Sisters Juventia and M. Florence, both M.S.C. The musical program was carried out by a quintet of boys, members of the Roman Catholic High School, led by Francis M. Day.

Mr. Charles F. Gerhard, who acted as Chairman, introduced Rev. Albert Filchner, O.S.F.S., member of the faculty of Northeast Catholic Boy's High School, and Dr. Austin J. App. Miss Helga Hussman, an exchange student from Munich, now at Chestnut Hill College, stated in her address that the occasion had

raised fond recollections of her poor, desolate homeland.

Opposed to Compulsion

ONE would not expect to find a medical journal an advertisement frivolous in tone and substance, and offensive to Catholics. However, in the issue of the *Journal of the American Medical Association* for December 10, 1949, there was published, in the "Tonics and Sedatives Department" an announcement so crude that it would be out of place even in a paper intended for circulation in the Bowery or along any other "stem" in the United States.

The objectionable advertisement was printed in the shape of a letter allegedly signed by "Father Upp," and addressed to a fictitious "Dear Brother." It has to do with obtaining the article advertised and how to make the purchase possible from a financial standpoint. One of the means towards this end is suggested in the statement:

"Another way I have devised for making an honest dollar is recording confessions on wire. Then I record them on platters and sell them to the confessor at a fin a throw.

"The only trouble is that the congregation is so leery that the recordings might get into public domain that they are all starting to behave and business is lousy. Oh well, I will think up some other means of raising funds."

The impropriety of the advertisement was pointed out to the Journal's editor by Dr. Nicholas Dietz, member of our Committee on Social Action, who wrote:

"It is just inconceivable that anything so sacred to thousands of readers as the Seal of Confession should be subjected to contemptuous ridicule in a 'humor' column or anywhere else. Also, quite apart from the extreme offense given, such material can be used with effect, of course, against the medical profession as a whole in the current drive for State Socialized Medicine."

A Nasty Advertisement

AT its annual meeting, conducted at Pittsburgh in November, the Pennsylvania Fraternal Congress adopted a Resolution directed against compulsory health insurance under Federal control. The first two paragraphs of the Declaration are of particular interest for all mutual aid societies affiliated with the CV. They state:

WHEREAS, under the American system of free enterprise has been developed the highest standards of health and medical care of any nation in the world today; and,

WHEREAS, American medicine has been made available to the people of this country on a budget-basis through voluntary health insurance, administered by special medical and hospital care plans, insurance company plans, and plans developed by fraternal organizations, labor unions, private employers, and other organizations; and,

WHEREAS, there is nothing that government can do for the American family in the field of health insur-

ance that voluntary health insurance cannot do better—and at less cost; and,

WHEREAS, compulsory health insurance would destroy the plans of voluntary health insurance now existing which render the best health service for the least cost available any place in the world, NOW, THEREFORE,

BE IT RESOLVED, That the Pennsylvania Fraternal Congress composed of 75 Fraternal Benefit Societies and having a membership in the Commonwealth of Pennsylvania of over one million persons, does hereby go on record against any form of compulsory health insurance or any system of political medicine designed for national bureaucratic control.

It so happened that the very issue of the *Knight of St. George*, in which these statements were printed, contains the report of receipts and disbursements of the *Knights of St. George* for October. According to this statement the Knights in that month paid \$5,706.00 for sick benefits to its members. Quite a few of them were paid \$100 and more. Moreover, the recipients were evidently men who worked in mines, steel works and similar occupations, to judge by their names.

We mention this fact because it throws light on another important feature observed in some of the organizations affiliated with the CV. They opened their ranks to late-comers to our country and helped them to surmount the difficult years of assimilation. This is a service our organization has rendered which is not sufficiently recognized.

Necrology

WITH the death of Martin Roessler, at Westphalia, Texas, the Catholic State League lost a former president. The deceased was, moreover, a pioneer in that part of the States, having arrived in Texas in 1877. Born in the Rhine Province in 1866, Roessler had been brought to this country by his parents two years later. He spent his childhood in Indianapolis, Chicago and Louisville, but like so many other German immigrants, his family chose to seek the land and independence in Texas.

Mr. Roessler, who was present at the organization meeting of the Westphalia Parish, also helped to erect there the first small church, in January, 1884. He was, moreover, a charter member of local St. Michael's Society. It was furthermore characteristic of the man that he kept a complete record of parish activities, which was made use of for the history written at the time of the Golden Jubilee of the Parish in 1933.

Four sons and six daughters, three of whom are members of the Sisters of St. Dominic, survive their father, who died fourteen days before the end of his eighty-eighth year.

Only recently was the Bureau informed of the death of Mr. Philip J. A. Binder, a Life Member of the Central Verein, who passed away at the age of ninety-four years. The deceased was a resident of East Mauch Chunk, Pennsylvania, for a lifetime. Funeral services were conducted from the St. Joseph's Church; a brother-in-law, Rev. Blasius Zeiser, O.S.A., of Villanova Col-

lege, was celebrant of the requiem Mass, while final internment services were conducted by the pastor, Rev. J. W. Post.

Mr. Binder was an exemplary Christian and a faithful member of St. Joseph's Parish. He served until the time of his death as President of the parish Conference of the St. Vincent de Paul Society; he was also a member of the Holy Name Society. A short time before his death the deceased, together with his wife, Mrs. Bertha Binder, donated two beautiful statues of St. Joseph and of Our Lady of Fatima, for erection on the church grounds.

The deceased, an immigrant from Austria, and was a skilled artisan in marble and granite carving, a trade which he followed up until his retirement from active work about three years ago. He established the Binder Marble and Granite Works in East Mauch Chunk. Among outstanding examples of his work are the inscriptions on the capitol at Hartford, Connecticut; Mr. Binder was selected from among the nation's foremost granite workers for this task. He also fashioned the monument in Mauch Chunk Cemetery, erected to the memory of Daniel Barge, an early resident of the community who was deeply interested in the nation's colleges and college students.

In accordance with the by-laws of the Central Verein, a Mass has been provided for, to be read in Mr. Binder's parish church.

To Be Called out of Retirement

A GOOD deal has been said about "interesting young men in the work of the Central Verein." In a communication to the Bureau, Mr. James A. Zipf, Secretary, Catholic Union of Missouri, points to older men, those subject to "compulsory retirement," as possible collaborators. Mr. Zipf writes:

"Our day has brought with it a feature that may prove to our advantage 'compulsory retirement.' I know that there is a lot of sound thought, experience and energy in many of the men who are retired at 60 to 65 years of age, and that their qualities might well be utilized in a good cause. I know that we have always had men of this age who were active in our work: but does not compulsory retirement offer us a new approach?"

This suggestion is well worth pondering and discussing. In Europe, where men have been in the habit of retiring from active service or business at 60 or 65 years of age, it has been customary to utilize their abilities and experience in the field of charity or in honorary civic offices. We have often regretted the fact that in our country we have no such class of pensioners and retired business men and industrialists to call on to perform services of the kind referred to. Now Mr. Zipf points out that "compulsory retirement" provides us with a class of men whose services we should be able to engage in the cause of Catholic Social Action.

Having referred in his letter to an article published in the January issue of *Social Justice Review*, a Bishop of the Middle West adds: "Your periodical deserves wider attention. It is scholarly and its editorials reflect the sound philosophy and theology of the Church."

Verein's Mission Aid

WRITING in December from drought-stricken Southwest Africa, a Salesian Father informs us: "I received your last letter with the greatest pleasure, but did not answer at once because I was waiting for the ciborium to arrive in order that I could thank you for it also. For the past years I have been struggling to get one and at long last my earnest wish has been fulfilled. You can rest assured that you will never be forgotten in our prayers."

How valuable is the cooperation of the members of the National Catholic Women's Union with the Bureau appears from a letter addressed to us by the Bishop of Kottar, in South India, Most Rev. T. R. Aquiswami, S.J. "I write this to thank you and your splendid organization," he states, "for the valuable church linen and articles you have sent to this poor Mission through Fr. Francis. The three packages were received here safe and in good condition. I cannot adequately express my delight and satisfaction in having at my disposal so many articles of church linen which I can distribute among so many of my needy churches and mission chapels."

Having expressed the hope that we would keep the needs of his very poor Mission in mind, the Bishop of Kottar asks us to send him books, if possible. "Books of interest on religious topics, catechetical sermons, and reference books are needed."

To what extent the sins of a civilization, that glories in its ability to increase and satisfy the wants of men, affects primitive races, appears from the statement of an experienced Missionary, lately returned from Europe to what was formerly known as "The Dark Continent." He states:

"The Africans, I am sorry to say, are blinded by the outward appearance of whatever is brought in from Europe, be it clothing, footwear, caps and hats, cosmetics, newspapers, or whatnot. Quite naturally they are interested, in the first place, in the comforts of the superior races! Consequently the stand we must uphold is a difficult one. We must always point out: 'What does it profit a man if he gain the whole world but suffers the loss of his soul.'"

It is particularly in the field of education the missionary experiences difficulties. "There is great danger of Liberalism," the writer continues; "it holds more attractions than does an education which insists on what is essential in life and to human happiness. Sometimes therefore, one feels greatly discouraged."

The kings of Spain were wise in their days, when they prohibited Spaniards from intruding on the missions. The history of the past four centuries proves conclusively that the evils of our civilization are quickly disseminated by traders and others who come among native peoples with the intention of exploiting them.

In the Philippines the Church is faced with the problem of increasing and extending educational facilities.

A missionary has written the Bureau: "The Government recognizes our schools, provided they are adequately equipped with all the facilities demanded. To ascertain whether or not the provisions are carried out, inspectors from the Bureau of private schools are sent to visit our institutions. They are not at all unreasonable, but must, of course, insist on a minimum of requirements which we are expected to provide with means obtained from private sources. Thus in my case the most recent inspection resulted in the advice to provide adequate quarters and a new building. Recognition may be cancelled if the instructions are not heeded, and a school which is not recognized is as good as out!"

His people are poor and all available funds are needed to defray the salaries of teachers, cost of books, etc. Assistance from Europe is out of the question, therefore, the missionary turns to us for help. His Bishop warmly recommends the missionary's appeal. "The good Father is really in need of help," he writes, "having exhausted all the resources at his disposal."

A Brother of Mary, who spent some time in our country ten years ago on his way to China, in 1940, is now teaching physics and chemistry in a town in Upper Austria. He turned to the Bureau some months ago with the request to send him American magazines. More lately he has written us:

"A few days ago, I received the first parcel with all kinds of magazines. They are very interesting. The other Brothers, who know English, also enjoy them greatly. Some of the articles I have translated for the pupils. The pictures I can make good use of in school and on my spiritual bulletin board. Accept, therefore, my sincere thanks. Also many thanks to all who helped you in this good undertaking."

The Brother's communication is written in English.

From the librarian of an Indian Seminary there came to the Bureau the following acknowledgment:

"At the present juncture of our history India possesses great and difficult tasks. Particularly in the social field. Our future priest-missionaries must be equipped better than ever to be able to contribute in the near future their share to the social uplift of the masses of our poor people. By your regular contributions (to the library) you help to provide them with the necessary literature that will permit them to secure the solid and exact knowledge of facts and doctrines which they will need for their apostolic work. The Lord knows best what is your share in their work, and better than anything we can do or say will be His reward."

Scarcity of fats and oils still prevails in many countries and hence wax candles, too, are scarce. Writing from West Africa, a missionary states: "I wish to thank you most sincerely for the candles and incense which have just arrived. The candles came as a real God-send as we were almost without a candle. Many thanks too, for the incense, because we have had great difficulty in getting any for Benediction."

Miscellany

IN his address to the delegates attending the CV Convention at Allentown, Pennsylvania, in August 1924, His Eminence Cardinal Dougherty, Archbishop of Philadelphia, stated: "Today the whole surface of our land is dotted with parish schools. We owe them primarily to the German Catholics who fought for the schools, and they won the battle." (Proceedings, 1924, p. 6)

Among the libraries where a complete or almost complete file of *Social Justice Review* may be found now is the Public Library of the City of Boston. Late in the fall we received an inquiry from this institution whether it were possible for us to furnish all volumes from the first, published in 1908, to the thirty-fifth, ending with the March issue of 1943. We managed to assemble the volumes wanted, and hence the Library has purchased them.

From India, the author of the article on "Hindu India and Christianity Today," Father Thos. Rajaretnam, Principal of the Little Flower High School at Kumbakonam, has written us: "Many persons in India who are getting your magazine have written me and congratulate me on the correctness of the facts presented and the clarity of the ideas expressed by me." The article was published in the September, 1949, issue of *S.J.R.*

What was at one time the home of a wealthy family of San Antonio, Texas, has been acquired by the Catholic Life Insurance Union of Texas, an organization affiliated with the CV. The residence, a landmark for many years, built of rock, is surrounded by spacious grounds which slope down to the banks of the San Antonio river. The property is, moreover, shaded by large live oaks.

It is the purpose of the Insurance Union to remodel the building prior to moving from the present offices in the South Texas Building.

Since the social question has made itself felt to all peoples in all parts of the world, a journal such as *Social Justice Review* now proves of interest and value also to missionaries. In a letter, received at Christmas from a Bishop in Africa, the writer states: "*Social Justice Review* is always interesting, informative and up to date. Although I have little time to read, I always do peruse your journal from the first page to the last. After that, the copy reaches different people, members of the magistrate, the postmaster, a lawyer, teachers, etc."

Early in December, the officers of the Catholic Aid Association of Minnesota and their friends tendered a farewell gathering, together with the expression of appreciation and good wishes, to Mr. Frank Jungbauer, who for 38 years has served in the Association's office, 21 of the years as Grand Secretary. Very Rev. Joseph Ettel extolled the Mr. Jungbauer's qualities, while a

number of present and past officers of the Association expressed appreciation for the services the retiring Grand Secretary had rendered. He was presented with a bill-fold and a purse. The office of Grand Secretary was assumed on January first by Mr. Rudolph Baetz.

As a delegate to the conventions of the Central Verein and a member of various committees of our organization, Mr. Frank C. Gittinger, of San Antonio, has become well known to many of our members from states other than Texas. He has now been elected President of St. Joseph's Society of his native city, San Antonio, the group which on two occasions, in 1920 and 1936, sponsored the national conventions conducted in that city.

The meeting which elected Mr. Gittinger accepted the report of the retiring president, Mr. Louis Schneidermeyer, on the Day of Recollection conducted for the members by Fr. Wm. J. Clasby, and it was decided to inaugurate a Day of Recollection to be observed annually, on the last Sunday in November.

A donation was voted for the Day Nursery conducted by the Carmelite Sisters of the Divine Heart (for Mexican children) and the St. Vincent de Paul Society.

One of our members recently visited the new quarters of the Colum Federal Credit Union at Philadelphia. He was greatly impressed by what he saw and wrote us:

"You ought to see the Credit Union Building they bought. The office is like a bank and they no longer hold their weekly meetings on Mondays in the parish hall basement. It is a two-storey building, in which there are a number of rooms available for conferences. There is also a library etc. How well this Credit Union serves its purpose appears from the fact that it has passed the million-dollar mark of loans to its 2260 members.

An announcement published at Christmas time by the Department of Public Relations, University of Cincinnati, should give some people of German descent furiously to think. With their own neglect of German in mind, it must appear strange to them that a young man of Anglo-Saxon stock, a onetime resident of Charleston, West Virginia, by the name of George C. Schoolfield, has been chosen to teach German and German literature at Harvard University, one of the famous educational institutions of our country.

The announcement by the University of Cincinnati states that Dr. Schoolfield seven years ago knew not one word of German. Having studied for one semester at Davidson College in North Carolina, he came to Cincinnati and there entered the beginner's course in German, with the result already referred to. Dr. Schoolfield who majored in German graduated from the College of Liberal Arts at Cincinnati in 1946. Continuing his studies, he obtained the Master's Degree in '47 and in addition he received a fellowship at Princeton University. Here, after two years of study, he received his Doctor of Philology.

We would prefer not to comment on the related facts for fear of expressing too acrimonious an opinion of

certain high schools, colleges and universities where the German was dropped, irrespective of the fact that in consequence one of the richest mines of intellectual treasures was closed to the students of the offending institutions.

Two publications of the Central Bureau, the "Brief Catechism of Catholic Action," by Fontenelle, and "An Essay on Catholic Action" by LeClercq, are listed in the select bibliography for a Catholic Action library, composed by Rev. Louis J. Putz, C.S.C. The article containing the bibliography appeared in the December issue of *The Catholic Library World*. The publications of the Bureau referred to are listed as contributing to the knowledge of general principles in preparation for Catholic Action.

Having cooperated with CARE almost from the beginning of its existence, four years ago, it is a pleasure for us to report that in that time the organization has delivered more than nine millions of its various food and clothing-textile packages in a score of countries. This total represents a value of eighty-eight million dollars, raised in its entirety by voluntary contributions of the American people.

Contributions to the CV Library

General Library

HON. FRANK M. KARSTEN, Washington, D. C.: Hansen, Paul. Contemporary Danish Politicians, Denmark, 1949.—LEO M. J. DIELMANN, Texas: Diamond Jubilee 1874-1949, Archdiocese of San Antonio, San Antonio 1949.—FRANK JUNGBAUER, Minn.: Rhein, Alphons vom; Das Buch vom Pfarrer Kneipp, Kempten, 1891;—CARNEGIE ENDOWMENT FOR INTERNATIONAL PEACE, New York: International conciliation, International Bank for Reconstruction and Development 1944-1949, International Monetary Fund 1944-1949,—New York, 1949.—L'ECOLE SOCIALE POPULAIRE, Montreal: Ledit, R. P. Joseph, S.J.; L'Élise derrière le rideau de fer, Montreal 1949.

Library of German Americana

REGNET, REV. H. H., S.J.: Kansas City, Mo.; Hammer, P. Bonaventura, O.S.F., Die Andacht zum Göttlichen Herzen Jesu, Cincinnati, 1882. Hans Egede, der Apostel Grönlands, Reading, Pa., 1882.

Acknowledgment of Monies and Gifts Received

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Donations to the Central Bureau

Previously reported: \$4,832.60; New York State Branch CCV of A, \$265; German Catholic Federation of California, \$50; St. Joseph's Benevolent Soc., San Francisco, Calif., \$25; Kolping Soc., San Francisco, Calif., \$10; Edw. Kirchen, Calif., \$5; Sundry Minor

items, \$3.30; Total to and including January 17, 1950, \$5,190.90.

Christmas Collection

Previously reported: \$883.50; Mrs. Mary Stadler, N. Y., \$10; Rt. Rev. C. Goeb, N. D., \$5; F. S. Bergs, Wisc., \$5; Jos. Plassmeyer, Mo., \$1; Effingham Cty. Printing Co., Ill., \$25; Elmer Epple, Minn., \$10; La Salle Institute, Mo., \$5; Rev. St. Zohlen, Minn., \$5; Rt. Rev. Msgr. W. L. Fasnacht, Ill., \$50; Rev. F. J. Ostendorf, Ill., \$20; Otto Schultz, Ill., \$10; Dr. and Mrs. R. Dietz, and E. F. Zeiller, N. Y., \$25; Dr. Nich. Dietz, Nebr., \$20; Mrs. Mary Stellern, Mo., \$1; Frank Schneider, Ind., \$1; Ant. Esswein, Mo., \$1; Mrs. Emma Wolter, Pa., \$1; John Hannekin, N. Y., \$5; Edwin Kuyath, Mo., \$2; St. Francis Young Men's Sodality, Portage des Sioux, Mo., \$7.50; Miss Agatha Grewe, Minn., \$5; Rev. M. Rupp, Mo., \$5; Misses J. and A. Selinger, Mo., \$15; A. Schneiderhahn, Mo., \$5; Ladies Sod. Ss. Peter and Paul Church, St. Louis, \$3; G. H. Kenkel, Ark., \$5; C. K. of A. Branch 1150, Brinkley, Ark., \$2; Most Rev. S. M. Metzger, Texas, \$50; Mrs. B. and Miss J. A. Hahn, Conn., \$10; Rev. Jos. Wuest, Mich., \$5; "A Friend", Dela., \$50; N. N., Va., \$1; St. Theodore Br. No. 118, Chicago, \$5; B. F. Maier, Ill., \$2; Pittsburgh Dist. CWU, Pa., \$5; John Pack, Wisc., \$1; John Wiesler, Jr., Pa., \$10; T. J. Arnold, Ark., \$25; Rev. Vincent Schlemmer, Pa., \$5; F. W. Kersting, Pa., \$5; St. Liborius Ct. No. 108, Chicago, \$5; St. Mary's Church, Swanton, Ohio, \$5; Bernard Lies, Kans., \$10; St. Ann Christian Mothers, St. Charles, Mo., \$10; W. F. Mengden, Tex., \$5; Mrs. P. J. Binder, Pa., \$25; WCU Branch No. 91, Lemay, Mo., \$5; Richard Steger, Mo., \$1; Rev. Denis Sellen, Wisc., \$5; Henry Jacobsmeyer, Mo., \$10; Egid. Hackner, Wisc., \$10; Rev. Mich. O'Sullivan, Calif., \$3; Henry Dielmann, Texas, \$5; Dr. B. N. Lies, Kans., \$25; Frank Blied, Wisc., \$2; A. W. Neuwoehner, Iowa, \$5; Rev. J. M. Louis, Mich., \$2; J. V. Kirchhoff, Mo., \$2; Rev. J. J. Brogger, Minn., \$2; C. K. of St. George Br. No. 199, Clearfield, Pa., \$2; J. P. Steiner, Mo., \$2; W. H. Mutschler, Pa., \$5; J. F. Suellentrop, Kans., \$10; Beaver Falls CWU, Pa., \$5; Jos. Schmitz, Sr., Pa., \$10; Rt. Rev. Msgr. A. Deutsch, Minn., \$25; Jos. J. Francis, N. Y., \$3; A. D. Ridinger, Conn., \$10; St. Francis Sodality, Portage des Sioux, Mo., \$5; Francis X. Hee, Pa., \$1; Rt. Rev. Msgr. B. Sinne, Nebr., \$10; Essex Cty. NCWU, N. J., \$10; J. H. Zipf, Mo., \$2; Rev. F. W. Kunkel, Md., \$5; Rev. S. A. Fasig, Pa., \$5; Miss Adele Greven, Ind., \$2; St. Joseph Soc., Nazareth, Texas, \$5; Mr. and Mrs. Wm. K. Ott, Ill., \$5; Rev. Geo. Zentgraf, N. Y., \$5; Most Rev. A. J. Muench, Germany, \$25; O. F. Wolter, Wisc., \$1; Peter Wenzel, Kans., \$10; Rt. Rev. J. J. Butler, Mo., \$10; Ben. L. Barhorst, Mo., \$5; Charles Stelzer, Me., \$5; Val. J. Peter, Nebr., \$10; Peter Hiegel, Ark., \$10; Mother M. Clotilde, Texas, \$1; W. D. Jochems, Kans., \$10; Mrs. Thekla Blonigan, Minn., \$10; Rev. Jos. P. Rewinkel, Conn., \$5; St. Joseph's School Soc., Union, Mo., \$5; Jos. H. Gervais, N. Y., \$10; St. Ann's Soc., Delano, Minn., \$5; Jos. Moser, Pa., \$10; Mrs. Cecilia Costigan, Ohio, \$5; John Hanfland, Ill., \$2.50; John Makary, Pa., \$5; Jos. T. Otto, N. Y., \$2; Ferd. Foppe, Ill., \$2; John A. Suellentrop, Kans., \$15; Mrs. J. Dirrig, Ohio, \$1; Richard Hemmerlein, N. Y., \$5; St. Clothilda's Soc., St. Cloud, Minn., \$2; J. M. Aretz, Minn., \$2; Rev. Edw. Koch, N. Y., \$10; Theresia Lampe, Kans., \$3; C. J. Suellentrop, Kans., \$2; William White, Pa., \$1; Rev. F. J. Remler, Mo., \$5; Carl B. Weiss, Md., \$3; Most Rev. E. B. Ledvina, Texas, \$10; C. K. of St. George Br. No. 247, Bedford, Pa., \$3; Peter Mohr, Kans., \$5; Connecticut Branch CWU, \$25; Wm. V. Dielmann, Jr., Texas, \$5; Rt. Rev. Msgr. A. T. Strauss, Mo., \$10; Rt. Rev. John Hummel, Wisc., \$50; Rev. Joseph Henrich, N. Y., \$10; Rev. John Haskamp, Ind., \$15; N. N., N. Y., \$1; Rev. John Stehling, Wisc., \$10; Rt. Rev. A. C. Helmbrecht, S. D., \$25; Rev. A. C. Schnellenberger, Ind., \$10; N. N., Brooklyn, \$10; Wm.

F. Hemmerlein, N. Y., \$5; Rev. J. F. Wiesler, Pa., \$5; J. G. Schottel, Mo., \$10; Holy Cross Ben. Soc., Mo., \$10; Rt. Rev. Msgr. G. Eisenbacher, Ill., \$10; Arnold Winkelmann, Ill., \$3; Rev. A. Siebert, S. D., \$3; Rose J. Seitz, Ill., \$20; Rev. H. Volkert, Ind., \$1; St. Joseph Soc., Jasper, Ind., \$5; N. N., Pittsburgh, Pa., \$3; Wm. Griebel, Md., \$2; St. Joseph's Men's Sod., Carlyle, Ill., \$5; St. Michael's Ben. Soc., Kenosha, Wisc., \$5; Jos. H. Holzhauer, Wisc., \$5; St. Boniface Soc., New Haven, Conn., \$20; John B. Weymuth, N. Y., \$5; Rev. J. G. Engler, Pa., \$5; Herbert Ross, Mo., \$2; James A. Costlow, Pa., \$1; Rev. Jos. A. Maier, Mich., \$10; Very Rev. G. Dreher, Mo., \$20; St. Anthony's WCU Br. No. 11, Quincy, Ill., \$5; St. Bonifatius Soc., Sheboygan, Wisc., \$10; Moritz Heinemann, Wisc., \$2; St. Mark's Men's Sod., Maize, Kans., \$10; Rev. Peter Cuny, Conn., \$10; St. Francis de Sales Benev. Soc., St. Louis, \$25; Peter Berger, Wash., D. C., \$2; Everding's Dairy, St. Louis, \$10; Edw. Wieners, Mo., \$2.50; St. Francis Ben. Soc., Oakland, Calif., \$10; St. Margaret's Soc., Minneapolis, Minn., \$5; M. M. Hussar, Sr., Pa., \$5; C. L. St. George, Northampton, Pa., \$5; N. Schumacher, Iowa, \$5; Mrs. A. M. Gauschemann, Pa., \$1; St. Joseph's Soc., West, Texas, \$5; St. Anna Ben. Soc., Minn., \$2; Rt. Rev. Msgr. Hilgenberg, Ill., \$10; Kansas Branch CWU, \$10; Mrs. Rose Franta, Minn., \$5; St. Joseph's Soc., Fredericksburg, Texas, \$15; Wm. H. Siefen, Conn., \$10; St. John's Men's Soc., Balta, N. D., \$25; Edw. Fiebigler, Mo., \$1; St. Eustace Comm., No. 39, Rochester, N. Y., \$5; Ss. Peter and Paul Soc., New Braunfels, Texas, \$5; St. Gertrude's Convent, Cottonwood, Idaho, \$1; K. of St. George Br. No. 73, Allentown, Pa., \$5; Tony Schumacher, Wisc., \$1; St. Nicholas Ben. Soc., Egg Harbor City, N. J., \$5; Ladies Aux. K. of St. John Br., No. 95, Albany, N. Y., \$5; A. B. K., Maryland, \$5; Rev. H. A. Meilinger, Ill., \$10; Wm. J. Kapp, N. Y., \$10; St. Elizabeth's Holy Name Soc., East St. Louis, Ill., \$10; St. Andrew's Soc., Rozellville, Wisc., \$5; Christian Mothers Soc., Moulton, Texas, \$5; St. Augustine Ct. No. 359 C.O.F., Chicago, \$5; W. H. Hansen, Ill., \$5; Rev. Mathew Schumacher, Ind., \$5; Rev. G. Lutkemeier, Ind., \$1; St. Wendelinus Soc., Minneapolis, Minn., \$5; George Budde, Calif., \$3; St. Lawrence Ben. Soc., Milwaukee, Wisc., \$25; Mrs. J. Maguire, Calif., \$1; CCU of Maryland, \$5; Arthur Schemel, N. Y., \$5; Augustinian Fathers, New York, N. Y., \$5; Mrs. F. A. Schrammeyer, Pa., \$1; St. Joseph's Mutual Aid Soc., Ft. Smith, Ark., \$10; Holy Trinity Sick Ben. Soc., La Crosse, Wisc., \$10; Rt. Rev. Msgr. G. J. Hildner, Mo., \$25; St. Bernard's Ben. Soc., Philadelphia, Pa., \$5; St. Stephen's Sick and Ben. Soc., Northampton, Pa., \$5; St. Anthony's Sick Ben. Soc., Milwaukee, Wisc., \$5; St. Anthony's Ben. Soc., Los Angeles, Calif., \$5; Catholic City Federation, St. Paul, Minn., \$5; Holy Family Ladies Aux. Br. No. 48, Rochester, N. Y., \$10; Rev. F. H. Dieckmann, Mo., \$15; Franciscan Fathers, Chicago, Ill., \$5; S. Rechner, Ill., \$1; N. N., Minn., \$500; Very Rev. Leo Henkel, Ill., \$5; St. Mathias Soc., Albertville, Minn., \$5; Th. Uttenweiler, Conn., \$3; Holy Family Comm. No. 197 K. of St. John, Rochester, N. Y., \$5; Sacred Heart Ct. No. 264 C.O.F., Springfield, Ill., \$10; Total to and including January 17, 1950, \$3,066.00.

Chaplains' Aid Fund

Previously reported: \$108.42; Penny collection St. Francis de Sales Benev. Soc., St. Louis, \$2.00; CWU of New York Inc., \$25; Total to and including January 17, 1950, \$135.42.

Expansion Fund

Previously reported: \$2,500.00; The Spaeth Family Foundation, Iowa, \$1,000; Frank Block, Kansas, Herman Hinrichs, Kansas, Ben. Henry, Kansas, F. J. Holtzhaus, Kansas, C. A. Wichman, Kansas, all for Life Membership, \$500; Total to and including January 17, 1950, \$4,000.00.

St. Elizabeth Settlement

Previously reported: \$11,307.53; V. Gummersbach, Mo., \$30.00; Interest Income, \$36.50; From children attending, \$678.74; Greater St. Louis Community Chest, \$1,412.00; Total to and including January 17, 1950, \$13,464.77.

European Relief

Previously reported: \$3,802.61; Rev. Joseph Wuest, Michigan, \$10; Dr. B. N. Lies, Kansas, \$15; Mrs. Louis Tschoepe, Texas, \$10; E. C., St. Louis, \$30; Mary and Anna Thiel, Wisc., \$5; N. N., California, \$100; St. Francis Convent, Springfield, Ill., \$20; N. N., New York, \$5; Rev. R. B., Washington, Va., \$15; "Friends", St. Louis, \$25; John Schneider, Mo., \$25; St. Ann's Altar Soc., New Alamo, Kansas, \$70; Students of St. Scholastica, Chicago, Ill., \$3.50; Rev. A. A. Wempe, St. Louis, \$300; Total to and including January 17, 1950, \$4,436.11.

Catholic Missions

Previously reported: \$5,193.80; N. N. Mission Fund, \$15; Julia Page, Ohio, \$1; Mrs. M. Candee, Mont., \$3; Michael Fanning, Calif., \$10; Misericordia Hospital, Milwaukee, Wisc., \$2; Frieda Felder, Calif., \$45; Antoinette Wangler, Mo., \$5; Rt. Rev. Msgr. J. A. Vogelweid, Mo., \$154; Mrs. A. M. McGarry, Mo., \$10; Dr. B. N. Lies, Kansas, \$10; Lucia Sena, N. M., \$5; Dr. A. F. Burkard, Calif., \$3; Rev. C. A. Ries, Mo., \$10; Rt. Rev. A. Deutsch, Minn., \$10; A. D. Ridinger, Conn., \$15; Sacred Heart Convent, Yankton, S. D., \$5; Sisters of the Divine Savior, St. Nazianz, Wisc., \$5; Margaret Miller, Minn., \$10; Sisters of the Sorrowful Mothers, Roswell, N. M., \$35; N. F. Selinger, Mrs. Burghardt, and Mrs. Braun, Canada, \$5; Benedictine Fathers, Munday, Texas, \$2; St. Francis Hospital, Waterloo, Iowa, \$5; Rev. V. T. Suren, Mo., \$5; Mrs. Leo Bohn, Wisc., \$2; Benedictine Sisters, St. Mary's Pa., \$6; CWU New York, Inc., N. Y., \$9; Mary L. Vollmer, N. D., \$1; N. N., Philadelphia, \$1; John Heeks, N. Y., \$2; Sisters of Divine Providence, Pittsburgh, Pa., \$5; Postman's Knock, Cincinnati, Ohio, \$5; Miss Josephine Herz, Calif., \$10; Jos. Roshinski, Canada, \$5; St. Aloysius Young Men's Ben. Soc., Utica, N. Y., \$5; School Sisters of St. Francis, Youngstown, Ohio, \$1; St. Alexis Hospital, Cleveland, Ohio, \$3; Catherine Crotty, Ill., \$2; St. Francis Convent, Peoria, Ill., \$5; Hospice Tache, Canada, \$5; German Cath. Sick Ben. Soc., Waterbury, Conn., \$10.23; St. Francis Convent, Springfield, Ill., \$127.50; J. W. Schuster, Canada, \$26.24; Forest View Farm, Elyria, Ohio, \$2; St. Joseph's Convent, Monterey, Calif., \$10; Margery Henninger, Ohio, \$10; School Sisters of St. Francis, Chicago, Ill., \$2; St. Elizabeth Guild, Bronx, N. Y., \$20; F. A. Schimanski, Wisc., \$2; "A Notre Dame Sister", Mo., \$1.50; Mrs. Frances Tanzer, Oregon, \$2; Josephine Huegle, Calif., \$2; Sisters of the Holy Family of Nazareth, Ky., Chicago, \$2; St. Joseph's Orphanage, Fall River, Mass., \$15; Mohr Family, Kansas, \$25; A. M. Ladenburger, Mo., \$10; Ignatz Hagel, Canada \$5; Passionist Nuns, Pittsburgh, Pa., \$3; St. Gertrude's Convent, Cottonwood, Idaho, \$12; Sisters of Charity, Ensley, Ala., \$5; Miss Clara Petsche, Calif., \$5; First Graders of St. John's School, Ishpeming, Mich., \$1; Sisters of the Sorrowful Mother, Rivera, N. M., \$1; St. Francis Hospital, Lynwood, Calif., \$20; Marycrest, Denver, Colo., \$2; Dorothea Costello, Ill., \$2; St. Joseph's Jr. Military School, Pittsburgh, Pa., \$32; Mrs. Agnes Althoff, Wisc., \$1; Carmelite Sisters, Canada, \$8.5; St. Joseph's Convent, Monterey, Calif., \$10; Students of St. Scholastica, Chicago, \$20; Rt. Rev. Msgr. G. J. Hildner, Mo., \$50; St. Clara's Orphanage, Denver, Colo., \$2; Anna Schummer, Canada, \$4.50; L. L. Reinhardt, Minn., \$10; Rev. A. A. Wempe, Mo., \$500; Penny collection of St. Boniface Soc., New Haven, Conn., \$12; Mrs. Gertrude Steilein, Pa., \$11; Total to and including January 17, 1950, \$6,607.62.